Handbooks of Modern Evangelism

EVANGELISM IN THE MODERN WORLD

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EVANGELISM IN THE MODERN WORLD

EDITED BY

Two University Men

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PREFACE

THE Editors have undertaken the task of preparing a short series of Handbooks of Modern Evangelism. These are designed to discuss present-day needs and problems in the light of the most competent scholarship and the widest practical experience. The present work is intended to serve as an introduction to the series, which, it is hoped, will include volumes on Modern Evangelistic Movements, Modern Evangelistic Methods and Modern Evangelistic Messages.

For the volume now offered to the public we are happy in having secured the co-operation of a distinguished group of contributors, and we have every hope that the venture will prove a success. While responsible for the plan of the book and the allocation and arrangement of the chapters, we have allowed the various writers the utmost liberty in the treatment of their subjects and cannot accept responsibility for individual views expressed.

To the various contributors with whom we have so happily collaborated, and to friends who have rendered invaluable help in the reading and correcting of proofs and in making fruitful suggestions, we wish to express our deep indebtedness.

THE EDITORS

INTRODUCTION

EVANGELISM is at once the primary work of the Church and the most urgent need of the hour. It is hardly possible to exaggerate its urgency or to overestimate its importance. The Church of Jesus Christ may cultivate a reverent and brilliant scholarship, maintain an inspiring and progressive ministry of teaching, and achieve a dignity and beauty of worship appealing to the most æsthetic taste. She may acquire a social conscience keenly sensitive to the needs and problems of the hour, an outlook at once broadly catholic and deeply sympathetic, and a charity sufficient to excite the admiration of the most fastidious. But if she fails to display a living and vigorous evangelism, she has failed in her essential and ultimate mission, and the days of her influence are numbered.

Christianity is nothing if not a missionary religion. Only the Church that lives by capture can hope to live at all. It is the first business of the Church to make Jesus Christ known in the fulness of His personality and the wonder of His power, to ring out the challenge of His Kingdom, and to summon men by persistent and impassioned appeal not merely to embrace His ideals, but to enter His fellowship and give themselves in glad abandon to His service.

Never was Evangelism more urgently needed than to-day. The hideous welter of after-war conditions, the pathetic helplessness of rulers and people alike

in face of the pressing problems of the hour, the sin and self-seeking that flaunt themselves openly and unashamedly in our midst, and the intense hunger for spiritual satisfaction manifesting itself on every hand, constitute a challenge to the Church of Jesus Christ so urgent and so imperative that she can neglect it only at her peril.

If the Church has a message to deliver, a power to reveal, and a solution to offer for the urgent moral and social problems of our modern life, she must respond to this challenge with all the wealth of talent at her disposal and all the accumulated experience at her command. If she really believes that in Christianity there is to be found that very power for want of which life, individual and social, continues to be a failure, if she is convinced that the Gospel of Jesus Christ provides not only reconciliation to God and to His world, but cleansing from all that befouls life, and makes it mean and humiliating, she must make it her primary concern to declare that Evangel with an urgency and insistence that will compel attention. That constitutes Evangelism—the kind of Evangelism for which the world to-day is waiting. Men and women, eager for social righteousness and full of shame at the evils which disfigure our common life, must be shown how Christ and His Gospel mean everything for those who would serve their fellows, and not only meet the facts of life but prove the one satisfactory solution of each individual's own deepest problem. Then and only then will men turn to the Church with an expectancy born of revived hope and conscious hunger of soul.

It is just because Evangelism has not received its

rightful place in the thought and work of the Church that her response to the world's need has hitherto been so pitifully inadequate. Evangelism has been under a cloud. It has been associated with a crudity of thought and expression, a sensationalism of method and a purely emotional appeal, to which thoughtful men could not conscientiously subscribe. It has been identified with all that is most reactionary in the life and thought of the Church, with a blind literalism and an obstinate obscurantism that have repelled enlightened minds in every communion—with an unlovely dogmatism altogether alien to the spirit and teaching of Jesus Christ. The time has come to rescue Evangelism from the stigma which such associations have inevitably cast upon it, and to reinstate it in its rightful place in the outlook and affections of the people. The finest minds must be given to its study, the richest gifts must be poured forth in its service. The attention and energy of every Christian man and woman must be engaged, and the whole machinery of congregational and denominational life utilised, if the primary work of the Church is to be done and its witness made really effective.

True Evangelism is based on a clear understanding of life's ultimate meaning and purpose, on a vivid apprehension of the revelation given to men in Jesus Christ, and a personal appropriation of the divine energy and power received through Him. It is born of a deep and living experience of God as Saviour and Sovereign, as Father and Friend. It is inspired by the great constraint of human love called forth in response to the love of God Himself —owing its origin to the presence of His indwelling

Spirit, and finding an outlet for its energies in generous and unstinted service.

Evangelism is more than the mere proclamation of Evangelical truth. It is the winning of individual men and women for Jesus Christ, with all that that means in the reshaping of outlook and character. While fully alive to social values, it proceeds on the assumption that the key to the mass is the man—that social redemption can only be attained through the regeneration of individual men and women, and that for this regeneration only the Gospel of Christ can possibly be adequate. It looks for that new world on which our hopes are still built, but recognises that it can only be realised by *new men*—men dominated by new ideals, constrained by new motives, rejoicing in a new experience, working towards a new goal, operating in the power of a new dynamic. It aims, therefore, at relating the Gospel Message, first and foremost to the needs and aspirations of individual men and women.

Evangelism demands directness of appeal and presupposes the possibility of immediate and far-reaching results. Its one valid note is ever the note of authority—an authority based on reason and born of experience.

Evangelistic preaching is at once direct and personal, urgent and compelling, simple and clear, calculated to enlist reason on its side, and at the same time awaken a responsive chord in the heart. Such preaching constitutes the legitimate demand of every age and forms the adequate response to the need of every individual.

The Church of to-day is met by a demand not

merely for Evangelism, but for a *New Evangelism* that will do justice to the needs and problems of the present hour. The inherent justice of such a demand must be immediately conceded. The evangelist can speak with authority and power only when he uses the language of his day, bases his message on current conceptions, and appeals to the dominant aspirations of his time. The great evangelists of every age have dealt with Christian truth in such a way as to make God intensely real to the men and women of their own generation; and the timeliness of their appeal is no less striking than the genuineness of the experience that gave it birth. The Evangelism of to-day will fail in its purpose unless it comes to men with a message at once fresh and compelling—a message instinct with spiritual power and beauty, embracing the eternal truths of Christianity, and applying them with spiritual insight to the problems of the hour. What we need to-day—and need supremely—is a daring application of the mind and teaching of Christ to the whole field of contemporary life.

In the light of modern scientific thought and psychological research the evangelist is called on to rethink his message, to revise his methods, to restate his Gospel, and to relate his appeal to contemporary needs and modes of thought. With the richer background Biblical Criticism has given him, and the fuller content the social consciousness has discovered in his Gospel, he can face this task with every confidence and still look forward to presenting Christ as the Lord of life, who alone can fulfil its hopes and complete its ideals. He can base his appeal on that singularly lucid and convincing expo-

sition of the message of Jesus Christ which is the fruit of modern scholarship, and look forward to recruiting for the Master's Kingdom multitudes whom the older Evangelism left untouched, and who remained unmoved by its appeals.

It is this constructive work which must at all costs be done—this positive and compelling message which must be delivered. Modern Theology, Dr. W. J. Dawson reminds us,[1] has too often been guilty of wrong emphasis. "It has emphasised its doubts rather than its faith. It has been destructive of error, but not constructive of truth. It has told people what to reject, but not what to believe." "When to its deep knowledge," continues Dr. Dawson, "liberal theology adds the burning faith begotten of vital spiritual experience, it will become the greatest power for evangelism the world has ever known."

In this book an attempt is made to indicate some of the lines along which such reinterpretation must run if it is to reach the heart of the Christian faith and witness, and best reveal its relation to the needs of the age. The Evangelism of to-day, we repeat, must frankly and fearlessly face the results of modern critical scholarship, must examine the implications of the New Psychology, and strive to ascertain what measure of vital spiritual truth may be struggling for expression in the apparent materialism of the age. It must make a study of the modern mind and consider how its approach can best be made, and its appeal voiced. It must take account alike in its message and its method of the fact and power of sin, and must attempt a reinterpretation of

[1] *The Evangelistic Note,* by W. J. Dawson, D.D.

the Cross in the full light of God's Fatherhood, and of man's immediate and ultimate needs. It must recapture the great vision of the Kingdom that dominated the mind of the Hebrew prophets and coloured so much of the outlook and teaching of Jesus Christ Himself. The Kingdom of God must be preached in such a way that men will find themselves confronted by the glaring contrast between the ideals of Jesus Christ and the facts of modern life, arrested by its splendid and insistent challenge, and summoned to its service as the only endeavour worthy of their manhood or adequate to their powers. The Evangelism of to-day must be alive not only to the urgency of the world's need, but to the magnificence of its opportunity and the greatness of its responsibility.

These considerations have suggested the plan of the present book. It is in the belief that the Spirit of God is waiting to work wonders—first, in the Church, by a new and living apprehension on her part of the glorious Gospel committed to her charge, and then (through her) in a hungry, disillusioned world—that the writers send it forth. It is their conviction that that Gospel which has in the past proved itself both the power of God and the wisdom of God, has immense potencies and whole worlds of meaning even now unrealised; and that its greatest triumph, its fullest interpretation and its most complete vindication are yet to come.

N. B.—The term evangelist is used throughout this book in its widest sense, as including within its scope all ministers and Christian workers engaged in active service for the Master.

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EVANGELISM IN THE MODERN WORLD

Chapter I

THE PLACE OF EVANGELISM IN THE MODERN WORLD

By

Principal A. E. GARVIE, M.A., D.D.

It was the mark of the Hebrew prophet that, as he interpreted the course of human history as divine providence, as he discovered in current events the divine judgment or the divine mercy, his message was first of all and most of all addressed to his own age, and adapted to its conditions. His foretelling was but an enforcement in warning or assurance of his forthtelling of the present mind and will of God. In so ministering to his own times he was used of God as an agent of that progressive revelation of God, that development of religious ideas and moral ideals, of which the Old Testament is the record, and which still has permanent and universal value. The Son of God was sent forth in the fullness of the times; and not only Hebrew religion, but also Greek language and culture, Roman government and law prepared for the spread of His Gospel, and the growth of His Kingdom. Jesus Christ is the same yesterday, to-day, yea, and forever, the consummation of the progressive divine revelation, and there is no progress of thought or life beyond

Him. Yet, even as He had to exercise a reserve in His teaching in the days of His flesh, withholding truth because His disciples could not then receive it, so it is only slowly that His community grows to an understanding of all that He means, and all to which His will calls. Misconception and misrepresentation of His truth there has often been in His Church; but that is not an excuse for any vain attempt to fix rigidly a creed or code for all time. Interpretation and reinterpretation of His person and work there must be in every age. The Gospel must be preached in the speech of the time, and theology must take full account of the current thought. What, then, is the message for the modern world?

I

The term "modern" is so elusive that we must at least fix as firmly as we can the meaning in which it is used here. We are not concerned at present with the contrast of the Ancient and the Modern world, or the change which the coming of Christ has brought into human history. We are not occupied with the contrast of the Mediæval and the Modern world, or the change which the Renaissance and the Reformation wrought, nor with the contrast between the sixteenth and seventeenth, and the eighteenth and nineteenth centuries. We are not interested primarily in the change which has resulted from the progress of science, exploration, industry and commerce. The modern world with which we here deal is the world as it is in 1923 in contrast with what it was even in 1914; for a decade has made a greater difference than centuries have

sometimes seen. We have lived through one of the great crises of human history; one age found its judgment in the Great War, another age has entered on its peril or its promise with the Peace. Not only have empires fallen, and thrones been overthrown; but even in the thought and life of man there has been a change. All attempts simply to recapture the past have failed and must needs fail. If the Christian Church is to fill its place in this modern world, it must first understand it, and then adapt its message and its methods to it. What are some of the signs of the times to which the Church must give earnest heed lest letting them slip, it lose its opportunity, and fail in its obligation?

(1) There has surely been an exposure of the reality of human sin. The horrors, miseries and sufferings of the last war were on a scale and of a degree such as mankind has never yet experienced, because those who were waging it commanded material resources and physical forces for human destruction hitherto unknown. And in this respect the next war, if there be a next, will be even worse—immeasurably worse. We are not warranted in saying that those who waged war were more wicked than those who fought in days of old; to many who fought it was a hateful business for which they had no desire—one they even loathed utterly. What the war has shown is that man's progress in culture and civilisation has not moralised and socialised him by subduing his appetites, prejudices and passions, so as to make the man of to-day safer for his fellows than were his ancestors. Nay, with this evil in him still unsubdued, he is as much more dangerous as his powers for mischief and

injury have been increased. We must not depreciate culture or civilisation, as though they were no restraints on sin, and constraints to goodness; but this we must judge, that of themselves they are not sufficient to ensure the victory of good over evil. Nay, more, the sin of to-day is no mere outbreak of the savage whom the civilised man holds imprisoned within him. The War was a calculated wickedness. The jealousies, suspicions and enmities of the nations were rooted in their culture and civilisation. It was not a natural corruption that broke bounds, but a falsification of national ideals which was responsible for the conditions which resulted in the War. Every observant person must be impressed with this, that culture and civilisation do not eradicate human wickedness, but may even endow it with a much more destructive efficiency.

(2) There has also been a manifestation of the possibility of human goodness. The trenches were not a school for saints; the sins of the flesh overcame many a young life even amid the horrors of the battle-field; there is no ground for defending or commending war as a necessary means of moral discipline. But no aversion which we may feel to war—and what Christian can regard it as anything but abominable?—should hide from us the fact, or silence an acknowledgment of it, that unexplored and unexpected moral resources of humanity were then discovered. Cheerfulness, unselfishness and loyalty shone brightly amid all the shadows of the misery and suffering then being endured. The spirit of sacrifice was more widely spread throughout the community, and the interest of the community lifted many, as they had not been lifted before, above re-

gard for personal safety and advantage. That there has been a moral reaction must be admitted. Class-prejudices and class-interests have again asserted themselves; selfishness in its many forms—individual, family, national, racial—has again displayed itself; released from the call of duty many have yielded to the allurements of pleasure and even lust. What this disillusionment should teach us, however, is not that these possibilities were not for a time actualised, but that human goodness needs an inspiration more enduring and effective than war can offer, an inspiration which is not mingled with so manifold inducements to evil as is that of war. That men can be changed into what we should never have expected of them, is surely a challenge to seek and find an inspiration more adequate and permanent for the thoroughness and endurance of the change than the war has proved to be.

(3) Further, there has been an evidence of the necessity of human salvation. Human complacency has been disturbed, human anxiety has been aroused. Men are living, they now realise, on the edge of a volcano, which may again by its eruption bring devastation and desolation. A world in which such a war as the last has been actual, and, owing to this moral reaction, seems again possible, is not a safe world. Men who can sink to such depths of wickedness, and yet rise to such heights of goodness, need some inward change which will make the relapse improbable and the recovery certain. Because the hopes of a better world, cherished during the War, are being disappointed by the Peace, men are asking, Who will show us any good? Even the League of Nations may appear impotent to prevent the

outrage in the Ruhr, and seem an actual accomplice in the scandal of the Saar. More is needed than the best constructed machinery to regulate international relations. The nations must get a change of heart; mankind needs salvation.

II

This challenge of the modern world the Christian Church can and must meet. The Church has a great opportunity, if only it be great enough to seize it.

(1) The love of God through the grace of the Lord Jesus Christ, in the working of His Spirit in the hearts and lives of men, can restrain sin, constrain goodness, remake men, as neither culture nor civilisation can, and that not in isolated individuals only but on a world-scale. While it must not be forgotten that a society can be changed only as its members are changed, and individual conversion is, therefore, a condition of social regeneration, yet it is not a matter of indifference how the Gospel is presented; for it has been so presented that individual conversion has had less effect than it might have had in bringing about social regeneration. The individualism in economics is being fast discredited by the abounding evils of the industrial system, and the resulting social relations; the individualism in morals and religion should no less be discredited. The Church to-day should not ask men to be primarily concerned about their own future destiny; they are concerned about what the world is coming to—chaos or cosmos. It would be a disaster if the Christian preacher tried to narrow the outlook of his hearers. Men do not want to be

saved out of a damned world; that is not a genuinely Christian desire. Paul was more truly Christian when he was willing to be anathema from Christ for his brethren's sake. It is universal redemption which should be proclaimed as the condition of the coming of the Kingdom of God on earth, and individual salvation only as part of, and a means to, that universal redemption.

(2) Such a presentation of the Gospel will be more thoroughly ethical than the individualist presentation has been, or needed to be. On the strictly individualistic interpretation of human salvation, although many men were much better than their creed, men needed only to be good enough not to forfeit their title to heaven, which their faith in Christ as Saviour had secured to them. But if individual salvation is part of and a means to universal redemption, men must aim at, and strive for a goodness, which will be expansive as the mustard plant, permeative as the leaven, purifying as the salt. If the new man is to make the new earth, he must needs be very thoroughly renewed. I believe with all my heart that it is such a presentation of the Gospel for which the modern world calls.

(3) This does not mean, however, as some seem to me to assume, that we must substitute the Sermon on the Mount for the record of Gethsemane and Calvary, and the apostolic interpretation of the death of Christ. The saved man and the saved world must have the Sermon on the Mount as the ideal to be realised; but it is through the Cross that the salvation first of all, and most of all, comes. Individuals may be attracted to a better life by the teaching, example, and loving-kindness of Jesus, and

we must not depreciate the value of such a life. But a universal redemption is assured to us only in that divine manifestation of service and sacrifice unto salvation which is focussed in the Cross. The reality of sin is there exposed, the possibility of goodness is there assured, the necessity of salvation is there met, as in no word or deed of Jesus. We must not repeat the theories of atonement of the past. An age which claimed to believe that by sacrifice salvation might be secured from the sin of war, and in some measure experienced how great sin is, how costly sacrifice, and how needed salvation, should bring to a restatement of the doctrine of the Atonement a more understanding mind and answering heart. Such a restatement will take account of all that this generation has learned about sin, sacrifice and salvation. The prepared mind and heart is here, if only the preacher will know how to use it.

III

It is such a presentation of the Gospel of Christ's Saviourhood and Lordship that I understand to be Evangelism, and the evangelism for which there is a place in the modern world. Speaking with all respect for my brethren in the Christian ministry, I feel compelled to urge that this Gospel has not always had the prominence that should be given to it. The preacher must declare the whole counsel of God; he must recognise the variety of human interests and aspirations; his preaching must not be the wearisome iteration of a plan of salvation, or a theory of the atonement; but, nevertheless, I am persuaded that what the world needs is more con-

centration on the central themes of the divine revelation and the human redemption in Christ. We need social reconstruction and moral reformation, and these will come only by religious revival. It is the man who walks humbly with his God, as a sinner saved by grace, who will love mercy and do justly. Let us by no means ignore or neglect the moral and social implications of the Gospel, as without them it is an incomplete Gospel; but the word for to-day is the word of the Cross. It is in the regular ministry of the Gospel that we must first of all and most of all find a place for Evangelism. I do not depreciate such evangelistic efforts as special missions, but it would be an incalculable loss if these were to be regarded as an adequate substitute for the constant and persistent evangelism of the pulpit, at the regular meetings of the Church for worship. The congregation may have its appetite whetted for such evangelism by a special mission; the minister may fit himself for it by doing the work of an evangelist in such special missions; but such special missions will not have their full effect unless in churches where there is constant and persistent evangelism; and for this I do most earnestly plead.

Let me add this. Nearly fifty years ago I came to school in Edinburgh just after Mr. Moody's great mission, and even as a boy felt its influence. Of the reality of that great movement of the Spirit of God none should doubt. I have in the intervening years seen many efforts to repeat the theology and the methods of Mr. Moody by lesser men with little effect. What was used and blessed of God in 1873 need not be repeated in 1923, for God fulfils Himself in many ways. The Evangelism of to-day

may confidently accept the theology of to-day and use the methods that the conditions of to-day call for. I accept the methods and results of modern biblical scholarship; I recognise what modern psychology has to teach regarding the processes of the mind which are involved in conviction and conversion; and the Evangelism I commend, and try to practise, is influenced by both; but Christ and His Cross remain for me the centre of the Gospel.

Chapter II

EVANGELISM AND THE CHURCH OF TO-DAY

By

Rev. J. HARRY MILLER, D.D.

"Jesus came into Galilee," so runs the record of St. Mark, "preaching the Gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the gospel;" and the Church of Jesus exists to follow her Lord and to fulfil His work. It is difficult to define the Church in words that will not raise barren controversy, but it is not difficult to define her work. Part of that work is the declaration of the Evangel or Gospel, and the subject in hand here is the Evangel in its relation to the community of the faithful in our day. The word "Church" is here used in a broad and comprehensive sense. Every one has an idea—more or less clearly defined—of what he means by the Church, but few people have faced the question of what is the work of the Church. That is vaguely conceived and little understood, and consequently the Church is expected to do some things that are certainly not her work, and is blamed for leaving other things undone. Her critics are strangely ignorant of what is the real work of the Church.

The first light which falls upon this matter is from our Lord's own ministry on earth. His life was a constant going forth "to seek and to save that which was lost." He preached the good news of God to all sorts and conditions of men. He knew that it was His Father's will to draw men back to Himself. "Him that cometh to Me I will in no wise cast out: *because* I am come down from heaven, not to do Mine own will, but the will of Him that sent Me." His Church lives by Him. His way is her way. His will is her rule. The Evangel was central in His work; and it is therefore central in hers.

The next ray of light falls from the work and writings of the Apostles. Here also there is no mist or uncertainty. The Evangel was known and preached with courage and confidence. The early Church throbbed with missionary zeal. It could not withhold its glad secret from a world that was in such sore need of joy and of help. The New Testament writings are full of this truth; and they remain the standard and the guide of the Church in her work to-day.

Her present task is to bring the Evangel of God to bear upon the manifold problems and conditions of modern life. Society is "one tumultuous whole," and there is much to tax the thought and energy of the Church. In applying the Evangel to the complex and bewildering life of to-day, she is conscious that she must take concern with the whole range of life. She dare not narrow the scope of her message or trim her sails to suit the shifting breezes of popular opinion. She can only save the world by being different from it. Nor dare she withdraw from it. Grave loss has been incurred when godly men have

withdrawn from human concerns and regarded holiness as something attainable in its highest form only by seclusion. The Church does not rescue men from life, but from sin. She brings to life her secret of its redemption, "I came that they might have life, and might have it abundantly." She boldly brings the Evangel to bear on the *whole* life and claims it all for her Lord. Dr. Hort has stated this in words of deep insight: "It may be that all lower forms of life are rising and will rise yet more in rebellion against the life of Christ as though it were only a cunningly disguised death. Yet the Church will be false to herself and to the universality of the task committed to her if she seeks to protect the life of Christ by striving to fence it round into a little province of peculiar emotion. There is, indeed, that in it which is known only to those who have most communed with the Living Lord Himself, and been baptised by Him with a Holy Spirit and with fire. Yet it ceases to be His life when it ceases to go forth and save. It was ordained to purify and control every lower life; and, therefore, it must enter freely into them all. If we fear that it may lose itself in the vast and often lawless universe of life beneath, the danger is to be averted not by wilfully contracting it within a narrower field, but by seeking greater intensity of life in deeper and more submissive communion with the Head Himself in the heavens." It is a vast enterprise in these days. But it is impossible to curtail or narrow it without being false to the spirit of Christ. The Church of Christ never errs when she is bold. Her temptation and undoing are her timidity. In this task she will engage her entire energy and resources.

The Church of to-day has the same supplies at her disposal as were in the charge of the early Church. God has not changed, nor has He failed His promise. But if the Church is to handle the Evangel aright she must bear in mind some plain truths.

She must know the Evangel. The Church and her preachers must know whom they have believed, and know what they owe to Him. A living sense of the wonder of redeeming grace and of gratitude to God is the spring of effective preaching. In the study of this truth and by obedience to it its power is realised. In recent years there has come to our hands much knowledge of other religions. Criticism has searched the records of our Christian faith. The Church has at times grown anxious and troubled in face of it all. But it has only served to throw into bolder relief this Evangel of Jesus Christ and to make the Person and the work of our Lord more central and pre-eminent than before. His teaching is more weighty than ever, and the truth of the unseen Christ abides. Men still search for a way, a truth, a life. Our Lord has not withdrawn His claim to be *the* way, *the* truth, and *the* life. In many faiths there are glimmering lights of truth, but in Christ the light of day has dawned. As the Church ponders the teaching and work of Jesus and learns to obey "the truth as it is in Jesus," she becomes surer of His grace and living, risen power, and can speak with that note of certainty which a weary and heavy-laden world craves.

She must realise that from the first Evangelism was central in the Church's life. "He gave some, apostles; and some, evangelists; and some, pastors

and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." But men could not be built up into the body of Christ until they had become members of it. And so this part of her work persists, though the methods of it may change. It is possible for the Church to be so engrossed in building men up in their most holy faith that she gives too little thought to the centrally important duty of going after the lost sons of God. When this work of Evangelism is not sedulously done, the life of the Church suffers heavy loss. When the passion to evangelise grows faint, there is something gravely wrong at the heart of the Church, and she must take herself seriously to task in the matter. This touches the spiritual nerve of the Church. In the field and manner of her operations she must answer to her conscience in this regard. Sometimes it would seem as if, bewildered in the maze of modern life, and entangled in the meshes of its network, she had lost inventiveness of spirit and freedom of movement. Her very faith in Christ's power seems faint and her love lukewarm, so that the Cross is more a doctrine than a dynamic, and a theory of the atonement more important than the Atonement itself. And her hope in the Lord's Return has become only a faint and distant dream. When faith revives and love grows warm, the early signal is in a new desire to give to the Evangel its central place again.

She must survey the field of her operations. For convenience sake she speaks of her "home and foreign work," but this division is inexact and misleading, for Christ sent His messengers to all the world. Yet, in order to fulfil her work better, she

concentrates on one or another part of it, so as to meet different conditions with different methods, while the message and motive power remain the same. And for this reason we shall now confine our attention to the work of the Church in the homelands and to the Church's duty of evangelism there.

In every community the Church is an accepted and familiar fact. Most people have a general idea of that for which she stands, and have learned, at her instance, some elementary Christian truths. She claims the little children for God and tries to train them during school years. She is disturbed in mind as she finds it increasingly difficult to retain their interest as they grow to manhood, and the fact that a large part of every community is indifferent to the claims of religion, though not wholly ignorant of them, makes evident the need of Evangelism and suggests, if indeed it does not determine, the methods which must be adopted in order to bring urgently home to men the claims of Christ. Some people within the Church are more sensitive than others to this need: for two types of men are found there, both loyal in their own way to truth and to God. One kind of man is concerned with orderly and decorous forms of worship, and is attracted by placid, unobtrusive service and teaching: the other is impatient of tradition, and eagerly pioneers in new territory, constantly seeking new paths of service. Both are necessary to the full life of the Church and have been known in every age—the "priestly" and "prophetic" souls of all time. But while the one deals with those who know something of religion and its powers, the other always looks "beyond the bounds" to those who have not heard of Christ, or

who have drifted away from their early moorings and have not again found an anchor for their souls.

The spirit of Christ will not allow His Church to rest content while men are forgetful of God. Every way by which to approach them must be explored, and every method tried. Surely it is just to claim that many methods in use to-day are true evangelism, though the Church has been slow to recognise their aim? The means by which truth lays hold of men are as varied as human nature, and the one danger in manifold organisations is lest the means be mistaken for the end. Machinery and organisations are good, but they are secondary. The Church is an organism, not a mechanism, and exists to minister *life* to men. Through every true and noble attempt to meet the needs of men, to supply dominant interests that are wholesome and pure, the way of the Lord is prepared and His paths made straight to the hearts of men. Every method—physical, mental, social—is legitimate, if it is clearly recognised that these are only stepping-stones to some lofty height where the soul of a man will definitely stand face to face with God; and this without forcing or "dragging in" religious talk, but as the natural and inevitable outcome of the spirit which animates all such work. And this type of evangelism has an added importance to-day in view of the new emphasis laid upon what is often vaguely called "the social gospel." Some minds urge this aspect of evangelism. Others fear it, and maintain that the Evangel is an individual matter. Both speak truth. The soul of a man must personally face the Evangel. But after he has so faced it, his social relationships are at once involved. "No man liveth to himself,"

and no Christian worth the name can be indifferent to the conditions under which his fellow-man lives. If he is to be called forth from the sleep of sin, the Church must roll away the stone and loose the wrappings that bind him and hinder his release. Love to God implies love to man. God cares for man. "His eyes behold, His eyelids try the children of men." His love is wounded when they are set in conditions where a good life is difficult. It was an inherent necessity of the Evangel which led many of D. L. Moody's chosen helpers in 1874 to become active in municipal politics soon thereafter. The ancient question, "Am I my brother's keeper?" admits of only one reply. The houses, wages, hours of work and of leisure of our fellow-men have a direct relation to the Evangel.

And yet the fact remains that the appeal of the Evangel is to the individual in the first instance. If war and peace alike have burned into the imagination of men that no nation is independent of another, and revealed to the Church the ghastly danger and tragic issues of ambitions which flout the divine purpose in life, it remains also true that the Church learned anew in the furnace of war the supreme value of the individual soul. And she saw again the power of sacrifice to subdue the soul. This brought her straight back to the Cross of Christ. There the passion to evangelise is generated. The vision of the risen Christ, Who bears the marks of His passion, is the incentive to fervent evangelism. This is the reason why the Communion Table becomes the starting-place of willing service in evangelising men. From that subduing act of worship the friends of Jesus go out to proclaim "the Lord's death till He

come." A truly sacramental Church must be always evangelistic. It is the knowledge of Christ and of His power which is the secret of effective evangelism. No amount of native talent is serviceable if this central knowledge is lacking. A Church which is not sure of Christ cannot preach Him. Argument cannot take the place of unction. "Conscience is not the abstract logical faculty in man, and the preacher's business is therefore not to prove, but to proclaim, the Gospel. All he has to do is to let it be seen, and the more nakedly visible it is the better. His object is not to frame an irrefragable argument, but to produce an irresistible impression." [1] To this end, only men who know Christ for themselves can attain.

Where men have had this experience, the Church has the glad duty of welcoming them and training them "in the way of God more carefully," as Priscilla and Aquila trained Apollos at Ephesus. Such preaching, passionate rather than professional, sincere, direct and simple, is the chosen medium of the Evangel. "I preached," says Saint Paul, "in power and in the Holy Ghost and in much assurance." It is that peculiar reinforcement of the evangelist, which we call the Holy Ghost, which gives effect to his message. "That anointing which makes a man a telling witness to Christ is very likely incapable of being defined. No material guarantee of it can either be given or taken. No human ordination can confer it: no place in a historical succession, however august or venerable, has anything whatever to do with it. We notice its absence, as Vinet has said, more readily than its presence. Nevertheless, it is a

[1] J. Denney, D.D., *II Corinthians*, p. 147.

real thing: it is the *sine qua non* of effective witness-bearing to Jesus Christ." [1] This power of the Holy Spirit is unmistakable and self-evident. It is more than mere emotion, it lays hold of mind and conscience also.

This is the power which men seek unconsciously. They are aware of life's tragedies and disappointments. Failure haunts them. They are uneasily aware that much of their distress is their own fault; and they lack power. The Church has knowledge of the power they crave; and she is more than ever aware that conversion is intensely real. In times of revival conversions abound; but revivals are only one of the many ways in which the Holy Spirit is continually at work in and through the Church. As she brings this power to bear upon men, she looks for a change of heart, knowing that conversion is no unusual thing, but normal and rational, though it seldom comes to two men in the same way. "The wind bloweth where it listeth, thou hearest the sound thereof, but knoweth not whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Its movement is free, mysterious and swift. Edward Caird of Balliol said once that conversion is, broadly speaking, of two types. One is when a man who has been living a bad life turns from it to live with God: that is true conversion. The other type is more familiar amongst us, and is when a man realises as true for *himself* the things that he has known to be *generally* true all his life. For that experience in the lives of men the Church ought to look and work and pray, and not in the exceptional times of "revival" only, but always. Surely it is

[1] J. Denney, *Studies in Theology*, p. 161.

the duty of the Church to watch and to follow the leading of the Spirit, and to reckon upon His work *at all times* and not in the exceptional times of mass movement alone? The Church always fears a shallow emotion which fails to grasp conscience; for she knows that such transient sentiment is not the work of God.

Three clear truths emerge from this study. *First,* the evangelist must speak from a personal knowledge of God in Christ. The Holy Spirit must wing his words with divine power; then men are arrested and turn to God. *Second,* the Church must maintain within her open door a home and companionship for the returning children of God. Her evangelist must oftener call men to come *in to* Christ than to come *out for* Christ. It is true that men who follow Christ must be ready to endure hardness for His sake, but their gain through His friendship is incomparably greater than any loss or trial they incur by their act. *Thirdly,* the Church counts Evangelism one of her regular ministries, and in setting herself to preach Christ and His Cross, commits herself to His methods and His Spirit. Has she reckoned what this may involve? The covenant of our peace was sealed in blood. It cost Christ more than we can tell to redeem men. And the Church which proclaims this Evangel must come "not by water only but by water *and by blood.*" She must not fear pain, or shrink from sacrifice. "No deliberate aim at a sheltered life is Christian." The Church that preaches the *Cross* of Christ cannot be comfortable. Sacrifice subdues. Men believe in the seriousness of the Church that makes it. Behind the preaching of the Cross must lie the life of

sacrifice. We must go out to men who will not come to us. We must crucify our fear and laziness and self-will, and even become "fools for Christ's sake," in order to win men to God. The more it costs the more it is worth. Men will listen to a Church that is sacrificing herself in and for her work. It may be that a reluctance to this hard demand is the secret of many failures in the Church's proclamation of the Evangel.

Chapter III

EVANGELISM AND THE HIGHER CRITICISM

By

Professor GEORGE JACKSON, D.D.

The aim of this chapter is to indicate briefly what I take to be the right attitude of the evangelist towards the results of the application to our Scriptures of the method of study known as the "Higher Criticism."

I do not forget that there are still some in this country, and apparently many more in America, who are fully persuaded that Biblical Criticism is the fertile source of many of the worst evils which have overtaken the modern church, that it is sapping men's faith in the Bible, chilling the zeal of the pulpit, paralysing the sword arm of the evangelist, and indeed taking away our gospel. This is a formidable indictment. If it were true, if there were any considerable measure of truth in it, the duty of the evangelist would be clear. He has a gospel; he is sure of nothing if he is not sure of that; and anything that would rob him of that is simply not to be listened to. "Nobody," Dr. Denney once said, "has any right to preach who has not mighty affirmations to make concerning God's Son, Jesus Christ

—affirmations in which there is no ambiguity, and which no questionings can reach." But mighty affirmations concerning God's Son, Jesus Christ, are the very things which the true evangelist lives to proclaim. He does not put them forward as subjects for discussion; he declares them, for he knows them with a certainty which argument did not give and cannot take away; and if any man seek to challenge them, he does not stop to debate, rather he goes the faster on his way, singing perhaps to himself as he goes—

> "Should all the forms that men devise
> Assault my faith with treacherous art,
> I'd call them vanity and lies,
> And bind Thy gospel to my heart."

Yes, but is Criticism only a "treacherous art" of the enemy? What if this new face, when we come to scan it more closely, should prove to be the face not of a foe but of a friend? Perhaps I may be forgiven if—after the manner of a Methodist—I speak for a moment in the first person. For some time now I have borne—though the name always makes me wince—the title of "Professor." But most of my years since I entered the ministry have been spent as a preacher and pastor, eighteen of them in the work of a big city Mission. And my attitude to the Bible now that I am a "Professor" is, substantially, what it was when I was a "missioner." When I hear good people confidently affirm that Criticism is cutting the nerve of evangelistic and missionary zeal, I am utterly at a loss to understand them; everything in my own experience, both of yesterday and to-day, fairly shouts against them. I do not find the least incongruity between the things I teach in the

class-room on the week-day and the gospel which I still try to preach on the Sunday. If it were my lot to go back from the college desk to the mission pulpit, I should go with all my old conviction that I had a word from God to speak to my fellows. Indeed, this is to say very much less than the truth: all through my ministry, modern Biblical scholarship has been my friend and helper; the more I have learned from it the deeper has grown my certainty of the Divine treasure which is ours in the earthly treasure of our Hebrew and Christian Scriptures.

I am almost ashamed to write in this way, and my first impulse on reading over what I have just written was to put my pen through it and strike it out, for there is nothing in it that is in the least degree unusual or exceptional. My experience in this matter is but the experience of thousands of Christian teachers and preachers in all the Churches today. I am meeting continually with men who have received, as one of God's best gifts to this generation, the new light which recent study has cast upon the Bible, and which, while it has changed, so far from impoverishing their conception of the word of God, has enlarged and enriched it a hundred-fold. I have watched almost daily young students, trained in traditional methods of Biblical interpretation, and unable by those methods to answer the questions which the Bible itself forces upon them, slowly winning their way to light and freedom, and rejoicing in the new insight and power which other methods have brought them; and I have known none who in the quest have missed the way and lost their faith, or who would, if they could, have retraced their steps.

And when we turn to the books which every day

religious writers are putting into our hands, we find the same experience repeating itself on a world scale. Here are two examples picked at random from the great heap of Christian testimony. In one of Forbes Robinson's *Letters to his Friends* he writes: "I have been reading Moody's *Life*. It has much the same effect as Finney's used to have in days gone by —it creates a longing to work and live for God, to bring men nearer to Him, to come nearer to Him myself." A week or two later he writes again: "I have been reading two very different kinds of books. One is Wellhausen's *History of Israel,* the other Moody's *Life* by his son. Wellhausen's book gives you in outline the position of modern advanced criticism of the Old Testament. I have never before studied the history from the critical point of view really seriously. The study has proved extraordinarily interesting, and I must say that in the main I agree thoroughly with Wellhausen's position. . . . Moody's *Life* stirs me up to realise more the worth of the individual, the surpassing value of man's moral and spiritual nature." Moody and Wellhausen, the evangelist and the critic—it is a very suggestive collocation. Some good people would persuade us that the two terms cancel each other, like the figures on the opposite sides of an equation in algebra. But it is not so; at least, it need not be so; and Forbes Robinson is there to remind us that the passion of the evangelist may go hand in hand with the fearlessness of the student. The second example I take from America. Perhaps no manual of theology, written during the last thirty years, is so well known or has been so widely used as the late W. N. Clarke's *Outline of Christian Theology.* Happily

Dr. Clarke has given us in another of his books—*Sixty Years with the Bible*—a kind of confession of faith. This book is not nearly so well known as the *Outline,* but it has, for one reader at least, a quite extraordinary interest, for it tells how the writer, trained in the school of a narrow literalism, passed through the revolution to which his generation was born, and yet never came into danger of losing his faith in God and Jesus Christ. As a book to reassure those who watch with fearful eyes the road so many are going to-day I know nothing quite like it. There are things in it, of course, which will startle some but no one I think can read it without being quieted and strengthened by the serenity and strength of the writer's own faith. Here are some of its closing words: "It is certain that the Bible gives us knowledge of Jesus and that Jesus gives us knowledge of God, and that God as Jesus reveals Him is the true light of life. This fact has been established in long human experience, and can be trusted. We are not to be deprived of it: it will stand. For some minds it may be obscured, but it is a steadfast certainty on which we are entitled to rest in peace. In this view of the Bible, I hold it, and use it, and expect to use it as long as I live, and commend it to the generation following. I beg my fellow-Christians not to distrust it or fear for it, as if open questions were to be settled to its destruction or even to its weakening. The question of its religious value is not an open question, and we must not act as if it were. It is a gift of God that will abide."

If, then, as facts like these, which might be multiplied indefinitely, seem to suggest, the evangelist cannot meet Criticism with hostility, and ought not

to meet it with indifference, what should his attitude be? First of all it will be well for him to dismiss from his mind any idea that, by some lucky turn of scholarship's wheel, things may yet again be as they were before modern Criticism got to work upon the Bible. In Dr. Clarke's book from which I have quoted above, he says, speaking of his own childhood: "Bible stories we early learned—and they were true. We did not question whether they were easily believable or not, or whether they were worthy of God. The bears that rent the children for mocking at the prophet, and the thousands struck dead for looking into the ark of God, were as real to us as Joseph and his brothers, or Ruth, or the child Jesus in the Temple. Morally, all was on one level to us. The ethical questions did not arise. All that the Bible said of God or men was true, all that God or good men did was right, and the stories were sacred." And, apparently, there are still those who cling pathetically to the hope that one fine day some new "find" in the East will set our old, if now discredited, beliefs upon their feet once more, and put those bold, bad men, the higher critics, to an open shame. It is wholly vain to look for anything of the kind. More than twenty years ago a great believing scholar, Sir George Adam Smith, declared that modern Criticism had won its war against the traditional theories; and everything that has happened since has confirmed and emphasised his judgment. This does not mean, of course, that the verdict of scholarship on many points will not be revised in the future, as it has been in the past; but there can be no going back to the pre-critical days of Bible study. Our mis-

takes, whatever they may be, must be amended, not by the abandonment of our newer methods, but by the more thorough and scientific application of them.

Further, is it not the duty of the evangelist, laying aside his suspicions and fears, to set himself sympathetically to understand and to appraise at least the main results of the study of two generations of Christian scholars? Whether he is able to use it or not, ought he not at least to know what those best able to judge have to tell him concerning the history and growth of the book which is daily in his hands? This is a field, of course, in which he can never be more than an amateur; his own special work lies elsewhere. He will hear much which he must receive, if he receive it at all, on the authority of the expert, which, after all, is only what he does in a hundred other matters of daily life. Much again of what he hears, if he is wise, he will earmark for future consideration. But at least he will get to know the main highways of the scholar's world. I am not crying for the moon; specialisation of function there must be in the Church as well as in the world; but this I do most earnestly maintain, that no man can fully do the work of an evangelist to-day so long as he is content to remain an entire stranger in the world of modern Biblical scholarship. As for the fear that wider knowledge may be the evangelist's undoing, it is simply want of faith in God. As Mrs. Browning says: "Every fact is a word of God," and to say, "I will deny this because it displeases me," or "I will look away from that because it will do me harm," is blank irreligion. All truth is God's truth, and to know it can neither hurt nor hinder any man.

On the contrary, the kind of knowledge for which I am pleading here will help the evangelist in various ways.

It will deliver him from the snare into which the evangelist has so often fallen of assuming to speak with authority on matters which lie wholly outside his province. It is undoubtedly a higher kind of Christian service to lead sinful men to God than to be able to argue convincingly, say, about the date of the book of Daniel, or the authorship of a particular psalm; but success in the one sphere conveys no right of judgment in the other; the only authority there is the authority of the man who knows. I give no instances, of course, but probably no one who reads these pages has not some unhappy memories of his own of useful and honoured evangelists who have alienated many who would fain have been their allies, and brought to nought much of their own best work, because they would not remember that when wise men go wrong, wiser men, and not simply more zealous men, must put them right.

Further, a very modest acquaintance with the general results of modern Biblical study will speedily discover to the evangelist that, so far from being a loser by it, it has furnished him with a new and powerful weapon in defence of the faith which he is set to preach. I wish it were possible for those who still look askance at Criticism to read and ponder the following words from the biographer of Henry Drummond:

> "Any one," says Sir George Adam Smith, "who has had practical dealings with the doubt and the

religious bewilderment of his day can testify that those who have been led into unbelief by modern criticism are not for one moment to be compared in number with those who have fallen from faith over the edge of the opposite extreme. . . . It has been my privilege to go carefully through the correspondence of one who, probably more than any of our contemporaries, was consulted by persons of the religious experience I have described . . . and their words are heavy with what I feel to be the greatest pathos of our life—the hunger of souls starving unconsciously within reach of the food they need. One and all tell how the literal acceptance of the Bible—the faith which finds in it nothing erroneous, nothing defective, and (outside of the sacrifices and Temple) nothing temporary—is what has driven them from religion. Henry Drummond was not a Biblical scholar; he was not an authority on the Old Testament. But the large trust which his personality and his writings so magically produced moved men and women to address him all kinds of questions. It is astonishing how many of these had to do with the Old Testament: with its discrepancies, its rigorous laws, its pitiless tempers, its open treatment of sexual questions, the atrocities which are narrated by its histories and sanctioned by its laws. Unable upon the lines of the teaching of their youth to reconcile these with a belief in the goodness of God, the writers had abandoned, or were about to abandon, the latter; yet they eagerly sought an explanation which would save them from such a disaster."

That explanation lies now in reach of all. These things of which Sir George Adam Smith writes, which have perplexed and distressed so many sensitive souls—there is an answer to them, an answer which not only robs the old taunts against the Bible of all their sting, but puts the book back again into our hands filled with a new and diviner meaning. This is no poor rhetorical flourish, it is the sober word of experience. Again and again, when from the pulpit I have tried to show how these things can be, men in their fifties and sixties have told me, almost with tears, from what agony of soul they might have been saved if only, years ago, some one had pointed out to them the way of escape from their perplexities. Once let the evangelist get into touch with the scholar, and he will find he has no stouter ally in their common warfare for the Kingdom of God.

And, finally, though on this point I cannot dwell, such a measure of contact with the scholar's world as I am here suggesting will sometimes give the evangelist his chance where now it is denied him. When a preacher makes it plain in almost every sentence he utters that the presuppositions of his mind are those of fifty or a hundred years ago, the fact may make little difference to many who hear him; his obvious earnestness and sincerity may burn a way through all difficulties of that kind, even if indeed they are conscious of them. But there will always be others who will turn sadly away, saying to themselves, "He has never seen inside my world; how then should he help me?" Surely the labour is worth while that will open a door to the minds of such as those.

In what has been said above concerning the relation of Evangelism and Criticism, I have had in view solely the duty of the evangelist. But there is another aspect of the subject which also calls for consideration: what of the duty of the Christian critic? If it is true, as I have been trying to urge, that the evangelist ought not to be a stranger in the world of the scholar, is not the converse also true? Should not the scholar know how to evangelise?

Many reports have reached us of late of a curious reactionary movement which for some time past has been sweeping over many of the Churches in America. The leaders of the movement name themselves "Fundamentalists," and their aim is to make an end of "modernism" and all its works; the critic is to be banished from the divinity hall, and the evolutionist from the school and the college. How ought such a movement to be met? Certainly not by capitulating to its impossible and unreasonable demands—the tide will come in whatever our modern Canutes may say; nor by intellectual scorn and contempt, strong as the temptation that way may be; and not even by argument alone, useful as the right argument may be. As Dr. B. W. Bacon, a professor of Yale University, and himself a higher critic, has pointed out, "Fundamentalism" has a larger significance than even its own noisiest champions known. Beneath its fervent rhetoric and persecuting zeal lies the conviction, mistaken indeed but honest, that "modernism" takes the soul out of the gospel, leaving us indeed with duty to be done, but with no redeeming God who will or can help us to do it. And against that, "Fundamentalism" in all its forms, British or American, makes its passionate protest.

How then should we meet it? As a protest, with sympathy; as a programme by which to give effect to its protest, with none. For that we must substitute a wiser and better programme of our own. As Dr. Bacon well says, we must meet the blind, pathetic protest of the Fundamentalist with *a modernism that works*.

A modernism that works—there is the need in all our Churches to-day. It is idle to tell us we must go back to the abandoned beliefs of yesterday; we cannot go back; we are modern men who must needs live and think and do our work in the modern world. And the ancient gospel, restated in terms that the modern mind can apprehend and respond to, need lose nothing of its ancient power. It is for the Christian preacher who is also the Christian scholar, who knows all that scholarship has to say about the Bible, who neither fears the one nor fears for the other—it is for him to make manifest that the word of the Cross is still in this generation the power of God unto salvation.

Chapter IV

EVANGELISM AND THE NEW PSYCHOLOGY

By

Principal HENRY TOWNSEND, D.D.

Christian Evangelism is the proclamation of the Gospel by word and life. Such Evangelism proceeds on the assumption that there is a Gospel to proclaim. This means that Evangelism has decided views regarding God, Christ and man and their relations to each other; what existing relations are between them and how these existing relations may be changed. Evangelism assumes that God makes His appeal to men; that He takes the initiative in approaching men; that man is so constituted that God can approach him. In other words, Evangelism proclaims the fact of the grace of God.

But what is the grace of God and how does it become available for man? The true answer to this question demands a careful study of the life, teaching and death of Jesus Christ. There are doctrines of grace which cannot survive such a study of the Synoptic Gospels. For instance, in the Gospels

grace is never mere favour; it is never something given for nothing; grace never flows into vacant minds and hearts. Jesus Christ *is* the grace of God. If the self-consciousness of Jesus has any meaning at all, it means that in Jesus we see the ultimate purpose of God to redeem man. The grace of God is revealed in His motive to save men from sin through His only begotten Son. Now this motive of God in Christ offers a terrific challenge to the human will. Jesus is always demanding decisions from men. He made it clear that life without great decisions in it is poor and useless. "Whosoever will," He says, "may." "I would," He says, "and ye would not." "Believe," He says, "and it shall be." These are psychological terms and prove that Jesus made His appeal to the human will. And the preacher of His gospel must make the same appeal.

Every successful evangelist has been a master of psychological method either intuitively or by patient study and experiment. To-day it is possible for every evangelist to enrich his mind by the study of psychology, which is simply the study of how the human mind works. The evangelist does not appeal to vacant minds; he seeks a point of contact with men who already think, feel, desire and will. The thoughts of such men may need changing; their will may be diseased and at the mercy of an undisciplined imagination; and psychology will give the evangelist a knowledge of the psychical processes of sinning souls.

By what process does a man become conscious of sin? What are the conditions which are likely to help or hinder the conviction of spiritual need and conversion? How do conventional beliefs persist in

the face of new facts and how are men influenced by fear of breaking from family traditions or by the threat of public disapproval? How do age and climatic conditions affect evangelistic appeals? Can the evangelist make himself and his message more attractive? A study of psychology in general and of the psychology of religious experience in particular will throw a searching light on the conditions and processes of Christian conversion. For the purpose of influencing a crowd the evangelist should know the processes of group psychology. As the individuals composing a crowd assemble each one is different from his neighbour. One may be critical, another hostile, another curious, and another intensely expectant, but under an evangelist who knows his calling the critical and hostile attitudes yield to treatment and by means of the psychology of persuasion the crowd becomes receptive, swayed and infected by overmastering emotions. Psychology will warn the speaker against the perils of emotionalism, but it will enable him to induce the emotional condition in which far-reaching decisions become possible.

The field of religious experience has been well worked in these later years. William James, Stanley Hall, Starbuck, Leuba, Pratt and others have collected valuable material which no evangelist should neglect. This chapter, however, is not mainly concerned with psychology or the psychology of religious experience; it is concerned with Evangelism and what has come to be termed the New Psychology, associated with the names of Freud of Vienna, Jung of Zurich, Coué of Nancy, and English writers such as McDougall and Tansley. It ought to be pointed out that while a number of English writers have

hailed McDougall as a pioneer of the New Psychology and often quoted his views on "Instincts," in his book just published, *An Outline of Psychology,* McDougall has made the most serious and damaging criticism of Freud and his methods. McDougall makes it clear that those who quote his views of the instincts in the interests of determinism do him an injustice.

What contribution does the New Psychology make to the work of the Christian evangelist? Does it confirm his message and his methods? Or, as some imply, has it knocked the bottom out of his message and shown that the psychology of the New Testament fails to square with the facts? There is no doubt that certain assumptions of the New Psychology are irreconcileable with the Christian doctrines of God and man. If Freud's methods have compelled us to acknowledge the serious significance of the psychical forces which operate in the dark and secret region of our unconscious selves, he has confirmed the view of the evangelist that thoughts and emotions and deeds are living things, always on the leash, and always liable to rise into memory and confuse their victim. The Bible puts this truth in its own way: "The heart is deceitful above all things and desperately wicked"; and "Be sure your sin will find you out."

I am thinking, however, of the bearing of Freud's assumptions on the Christian doctrine of God and His grace, and these assumptions are anti-Christian. It ought to be possible to be a psychologist without being drawn into discussions on ultimate questions. I mean that it ought to be possible to be a psychologist without being a metaphysician.

Psychology whether new or old should remember its scope and deal with psychical facts. The old psychology insisted that objects should only be considered in relation to psychical processes. The new psychology is clearly passing beyond its province when it becomes involved in metaphysical and ethical discussions. We welcome all the truth which it gives us on *how* the human mind works. We shall not refuse any light on the processes of the unconscious and the instincts, nor shall we object "that the law of causation must hold within the psychical sphere." But when Tansley proceeds to claim that "the doctrine of determinism rests on precisely the same basis in the psychical as in the physical sphere," [1] and later, affirms that there is enough evidence to make universal determinism in the psychical sphere a reasonable working hypothesis, we must protest that the biologist is too dogmatic on what he himself admits to be a philosophical rather than a scientific question. Tansley does not confuse mind with brain, though he shows his tendency by thinking that psycho-physical parallelism is possible from the standpoint of formal philosophy. And as the principle of the conservation of energy holds in the physical sphere, he writes as though it held in the psychical sphere; that in the realm of mind psychical energy remains fixed in quantity, whatever form it may take. This theory denies any supremacy or spontaneity to the spiritual element in life; it leaves no room for the initiative of God; it makes His grace impossible; it cuts the ground from under the doctrine of God's forgiveness; it may still insist that a man can forgive himself and find redemption

[1] *The New Psychology*, p. 28.

through psycho-analysis. Such a view, however, is full of serious consequences for the evangelist. It leaves him in the last resort without a gospel to preach. As Dr. Crichton Miller says,[1] it is the proud claim of many of the modern Freudians that "Freud is the first Psychologist who has shown us the way to introduce a thoroughgoing determinism in the mental sphere." And Miller as a psychotherapist rejects this determinism as a meaningless theory. He prefers the position of Jung who will not admit the "illusion of human spontaneity"; and he holds that such spontaneity is "the central fact which is worth most in human life and character."

The truth of this criticism of the New Psychology is seen further when Tansley deals with the ways in which primitive man projects parts of his own personality upon the forces of nature and idealises and deifies them. He says by such projection and idealisation man arrived at his doctrine of God. "It cannot be doubted that God has been a necessity to the human race, that He is still a necessity, and will long continue to be." [2] This is explaining religion as pure subjectivism. If Tansley had sought to get behind this projection and idealisation of primitive man he would probably have interpreted his psychical processes more accurately. The old psychology of religion held that primitive man was driven on by *a consciousness of need;* that man civilised and uncivilised is moved by hunger and by love; and in this inherent need of the soul is the secret of the universality of religion. This need demands, and can only be understood in relation to, an objective

[1] *New Psychology and the Parent,* p. 29 f.
[2] *Ibid.,* p. 161.

reality in which it alone finds satisfaction. The most disappointing pages in Tansley's book are those which deal with the growth and values of religious experience. He writes from the biological standpoint, and anticipates that a time will come when the race will outgrow its use for God and get along without Him. The best way of testing such theories is to ask whether the projection and idealisation of the human mind created Jesus Christ as Redeemer. Are we to explain all that Christ taught us of God as Father, or all that we know of Christ in the New Testament, as the rationalisation and idealisation of the human mind? We cannot thus account for the beauty and purity and moral power of Christ. The objective reality of Christ for faith cannot be dismissed in this way. If these assumptions and conclusions of the New Psychology are true then Evangelism is doomed. For Evangelism starts out with the truth that God is; that His grace is real; that He takes the initiative and gives knowledge and power and eternal life. Every evangelist who knows that he has been loosed from his sins will claim that his experience of the forgiveness of Christ is real. Such an experience of forgiveness is not an illusion, or some projection or idealisation out of his own head.

Now let us inquire how far the New Psychology helps or hinders the evangelist in his appeal to the human soul. According to the New Psychology all psychical life is rooted in the instincts, and there are three universal instincts connected with: (1) self, (2) herd, (3) sex. Dr. McDougall has drawn up a list of twelve instincts which the New Psychologists mostly resolve into the three universal instincts named above. And McDougall's definition of in-

stinct is generally accepted: instincts are "certain innate tendencies of the mind which are common to all members of any one species." And he holds that instincts are "directly or indirectly the prime movers of all human activity." [1] Anything like an adequate discussion of the instincts is quite impossible at this point, but it should be helpful to the evangelist to remember that human life is inextricably bound up with the fight for food and shelter, with a certain social environment, and with the sexual or creative impulse. We would warn the evangelist against the view that these instincts are blind forces rising up from beneath and moving men in fixed and inevitable ways. It will be noticed that the New Psychology does not speak of the religious instinct in man. Yet it is true that religion is as universal a fact as the self, and it seems possible to make out an unanswerable case for the religious instinct as an "innate tendency of the mind" common to all members of the human race. It is at this point that the evidence of primitive religion and anthropology deserves more sympathetic consideration than it has received from the New Psychologists. We claim that religion is as universal as the self, for the simple reason that when man is conscious that he is a "self" we find that he is religious. When man reaches the self-conscious stage he reveals the religious instinct. And if the child repeats the spiritual history of the race—as the biologists are always claiming that he repeats the biological history of the race—then the words of Jesus relating to the child are applicable to primitive man: "of such is the Kingdom of Heaven." There is no doubt that

[1] *Social Psychology*, pp. 22, 44.

our Lord implied the existence of the religious instinct in every child: each child has a "certain innate" spiritual tendency. And the evidence is all for its existence in primitive man: his religious instinct was there before it became articulate in self-consciousness. Which is another way of saying what the Book of Genesis has always said: man bears the image of God.

Now as these instincts of self, herd and sex interact, they clash with each other until man's inner life is a veritable battleground. His sex instinct may find itself thwarted by the social conditions under which he must live; or his struggle to exist drives him into revolution against the powers that be. And in the process of this conflict some things are repressed or driven under. There are certain things which he resolves to forget. His peace of mind lies in blotting out things which are disagreeable and shameful. It is the discussion and treatment of this mental conflict and repression which constitutes Freud's distinction as a New Psychologist. It is, in this sense, that he has directed us to "an entirely new conception of the operation of mental laws." The most drastic way of ending mental conflict is by repression, but it is a delusion to assume that the things which are repressed are destroyed: they live on, dissociated for the time being from consciousness but ever seeking expression in indirect ways. Most of all do these repressed things emerge from their lairs while we sleep and trouble us in our dreams. It is a continuous nerve strain to secure our trap-door while we are conscious, but when we sleep and the censor is off guard, memory lifts the trap-door and lets loose her brood. In some cases it is shown that

these repressions destroy the mental balance and produce hysteria and insanity. Freud treats such cases by the method of psycho-analysis. It is unsatisfactory that he should find the source of all mental troubles in relation to the sex instinct, though we must point out that Freud uses the term "sex" in a very wide sense. And the least convincing results of his method, at the present stage, are those relating to dreams.

Considering that the repressed things are not really cast out of the life, that they only sleep, and considering also that men assume that repressed things are destroyed and no longer influence thought or emotion or activity, we have a situation such as this—men explain their conduct, to themselves and to others, in a totally inadequate and unconvincing way. They persuade themselves and they seek to persuade others that they are acting from a particular motive when they are clearly influenced unconsciously by motives arising from association with the repressed things. That is, they deceive themselves and they resort to the most astonishing self-defence and rationalisation of their conduct. Any book on the New Psychology will furnish amusing and tragical instances of self-deception and self-defence. And for such cases there is only one way of escape or recovery. These hidden and dark things in the life must be brought into the light and faced frankly and consciously. Whatever the consequences may be they must be accepted and consciously dealt with. The one cure for repression and its disastrous and stunting effect on personality is a full and unreserved confession to the self and probably to some other person. It cannot be urged too strongly, however,

that the methods of eliciting such confession should never be practised by the untrained worker. Some acquaintance with the methods of Psychotherapy is essential to secure healthy and abiding results.

This light on the processes of the inner life is most useful to the evangelist. He may have been accustomed to declare that sin distils its own poison into the personality, originating disease of the mind and emotion and will: that God sets our secret sins in the light of His own countenance. He may have called upon men to repent and turn from their evil ways; but the evangelist has often been content to make a traditional appeal, without explaining the ways of evil in the unconscious life of the sinner or the psychical processes of repentance. The New Psychology will help the evangelist to declare *how* sin destroys personal worth and beauty of character; *how* men seek to repress it and *how* it is always crouching at the door; *how* the sinner deceives himself and defends himself and excuses himself; *how* repentance works; *how* confession or a conscious acknowledgment of sin is essential to its mastery and removal. The evangelist has been accustomed to proclaim these truths, but proclamation must be accompanied by explanation and illustration of the operation of psychical forces. The well-known peril of the evangelist is stagnation, the tendency to lose his power with an audience. And it is most imperative that the evangelist to-day should be a student of psychology and learn any contribution the New Psychology makes to evangelistic efficiency. It is not sufficient to tell men that they are sinners or to speak about sin in general: it must be remembered that sin is always particular and that it works in experi-

ence. It is not sufficient to call men to repent, it should be explained *how* men may repent. This generation does not understand the traditional appeal of the evangelist "to come to Jesus." The problem is *how* to come to Christ.

Thus the New Psychology has thrown a fierce light on the hidden processes of mental life and the responsibility which a man has for his unconscious moral tendencies: it has shown that a man cannot live at peace with himself or society as long as there are sleeping beasts and fearful things repressed in his unconscious self. To be healthy and happy, life must be free and frank and unreserved in its loyalties. The New Psychology has dragged men out of their holes and hiding-places where they had sought for safety: it forces men from their dug-outs and shows that men who dig themselves in are only digging their own grave more deeply every day. All this is exceedingly useful to the evangelist whether he deals with the individual or the crowd. And since every minister ought to be a personal evangelist, speaking to the individual in the name of Christ and persuading him to become a Christian disciple, he cannot fail to find the New Psychology helpful in its analysis of the unconscious motive.

Further, the New Psychology has devoted considerable attention to the herd instinct in man. Objection has been made to the use of the term herd instinct on the ground that it is unworthy of man who bears the image of God. It is true, nevertheless, that a crowd of men may behave and does behave like animals. The evangelical prophet of the exile said, "All we like sheep have gone astray." (And men do go astray like a flock of sheep.)

Jesus had compassion upon the multitudes because they were like sheep going astray, without a shepherd. He said to His disciples, "I send you forth as sheep in the midst of wolves." He meant the crowd had often the spirit of the wolf, and who doubts that it is so? The New Psychology has much to contribute on the behaviour of congregations, or groups, or crowds.

It is only possible to deal briefly with Coué and his method of auto-suggestion. It is in relation to Evangelism that the weakness and the perils of Coué's teaching and methods soon become obvious. Whatever value Coué's methods may have in the development of the Christian life they offer slender aid to the evangelist who proclaims an objective Christ able to save men to the uttermost. When Coué draws attention to the significance of the imagination for character and action the evangelist will be wise to listen to him. It is true that Coue gives the term imagination a wider connotation than is usual; he means that it is of the first importance that men should think aright; if they think that they can become better and do better, the will follows the thought. But, according to Coué, the work of the evangelist will be to suggest to men that they can convert themselves; that sin or evil can be conquered by the practice of auto-suggestion. In the dreamy condition before sleep, or in waking from sleep, the sinner should assure himself that in every way he is growing better and better. In a word, Coué's method is too subjective for the evangelist; it obscures the objective significance of the Redeemer. At the worst, it regards Christ as a Teacher or an Example. This is seen in an illus-

tration from *Christianity and Auto-suggestion* by Messrs. Brooks and Charles, who use the incident to show that Christ's methods of healing had much in common with Coué's. "The woman who had touched the hem of His garment had heard stories of His mighty works, and had been fired by the thought that He could heal her also. . . . With a passionate certitude of success she followed Him, and forcing her way through the group, touched His garment. It is scarcely accurate to say that Christ healed her; she healed herself through her faith in Him. . . . The cure resulted from a potent auto-suggestion of healing which took place in the sufferer's own mind." [1] In answer to this interpretation we would quote the testimony of Mark and Luke that Christ was conscious that power had gone forth from Him. The healing of the woman cannot be explained subjectively, for her faith had Christ as its object—an explanation of the cure which demands objective power in Christ to heal. Coué's method and teaching raise all the problems associated with the attempt to state Christianity in the terms of immanence and mysticism. Moreover, Coué's method is double-edged; in the hands of the amateur it may produce satanic as well as sublime results.

Nor can we accept uncritically what Coué calls the Law of Reversed Effort—that when the imagination and the will are in conflict, the imagination wins every time. A simple appeal to facts will soon disprove such a claim. There are many Christians whose power of decision has mastered the imagination and brought it into subjection to Christ. Such

[1] p. 36.

people are not entirely free from evil thoughts, but they are conscious that Christ has cleansed their imagination and given them a power of control over it. It is imperative that men should think aright, and to that extent we agree with Coué: it is so necessary that men should think aright that we must aim at a true theology or accurate views of God and His relation with men. When Coué, however, gives pre-eminence to thought over emotion and will, he lays himself open to the criticism that his psychology is one-sided and therefore inadequate. Christ teaches that the test of character lies in motive, and this means that motive must draw the imagination into the service of Christ.

Nor are men saved from sin by repeating Coué's formula. Such repetition may have value for certain minds in moments of relaxation, but it offers no solution of the world's moral problem. Men are not redeemed by auto-suggestion, but by faith in a living and objective Redeemer. It is Christ who changes human nature, and in such a change the Cross is a fact for God and men. Redemption is an experience effected in the soul of the believer by the Redeemer; an experience in which the mind, emotion and will are changed "from above." And the objective Christ who has changed men and changes them still, must be the central fact in the preaching of the modern evangelist.

Chapter V

EVANGELISM AND THE MATERIALISTIC SPIRIT OF THE AGE

By

Rev. FREDERIC C. SPURR

In treating of Evangelism as related to our own time, each writer of these chapters approaches the general subject from a particular point of view. It will be impossible, however, to avoid a certain amount of overlapping. Each special topic has some definite relation to the rest. Upon the surface the differences are well defined: beneath the surface, and at the proper depth, the roots interlace. In dealing with my particular branch of the subject I shall be compelled to entrench a little upon the ground of others. This, however, may be more of an advantage than a disadvantage, since in the last analysis it will be clear that every phase of this great subject returns, eventually, into a few simple and vital principles, which can the better be grasped when the whole scheme is completely under the eyes of the reader.

The word "materialism" has more than one meaning. It stands first of all for a philosophic theory of the Universe. The philosophical materialist holds

that there is nothing in the Universe but matter, that mind is a "mode" of matter, that matter is Eternal, containing in itself the potency of all life; and that, therefore, there is no room for positing a Master Mind or assuming a Divine Personality from whom all things proceed, by whom all things hold together, and to whom all things return. The word stands, in the second place, to indicate a practical attitude towards life: an attitude which assumes, with or without definite reasoning about the matter, that the main business of man is to eat, drink, sleep, work and play with no reference to higher considerations such as are involved in prayer, worship and spiritual fellowship. The philosophical materialist imagines that he has *reasoned* God out of life: the practical materialist, whether he reasons about the matter or not, *rules* God out of life. Both arrive at the same point: they have no real belief in what is commonly called the "Spiritual." It would be flogging a dead horse to combat, at this time of day, philosophic materialism. The conception of matter held by the later Victorians has entirely changed. We no longer live in their outgrown world of ideas. Men everywhere think in terms of the Spiritual, and the main interest of modern *savants* lies in personality. Academic discussions on Materialism are out of date. They lost their force with the passing of Mr. Herbert Spencer. The serious thing to combat to-day, is that practical materialism which ignores all questions of personal and spiritual values and concentrates on the animal side of man. God is no longer denied; He is simply not regarded. The soul is not attacked, it is passed over as if it did not exist. The greatest problem for the Church of to-

day is to awaken men to the real meaning of their own lives. It is not pessimism which sees in the excessive rush after pleasure and in the increasing determination of people to "have a good time," independently of all moral and spiritual considerations, a real ugly danger to the best interests of humanity. The book of history is open for all who will to read, and the stories of ancient Rome, Sparta and Carthage and mediæval Venice written upon its pages warn us what befalls nations who refuse discipline and choose the easy way which leads to the abyss. Government Commissioners recently reported that the British are ceasing to be a reading nation, and in particular that they are ceasing to read the Bible. Librarians of our great public libraries also report that the vast majority of the books that are read belong to the lighter variety of fiction. This acceptance of the lighter things of life and the repudiation of the greater things may be traced to a variety of causes. Reaction after the war may have something to do with it. But the main cause, it can hardly be doubted, is traceable to the emphasis which Socialism places upon the appearance of a new Social order in which human happiness shall be the first consideration. This statement needs very careful guarding. There are Socialists *and* Socialists. There are "Christian Socialists" like Charles Kingsley and Bishop Gore, who, while demanding for man a fuller human life, and a greater share for the workers of the good things of life, also insist upon the spiritual nature of man and the absolute necessity of nourishing it. And there are Socialists of the Marxian type, who have no place in their scheme for God, Church, worship or spiritual brotherhood.

With them all is material. All they are concerned about is man as a reasonable animal—that and nothing more. But both types of Socialists are at one in their desire to make the world a better place to live in, and it is this aspect of their programme which strikes the popular imagination. Whoever deals with Socialism, whether he believes in it or not, ought to treat it with the utmost sympathy. For it does represent a movement of the human Spirit in the right direction. It is a revolt against a condition of things which none but the most hardened can reflect upon without a burning sense of shame. The Socialist is out for a new social order. Whether or not the order he proposes be just or wise or practicable, he is right in desiring something very different from what he has already known. If he cannot make out a good case for his own proposed order, he can at least make out the strongest case against the treatment hitherto accorded to the "working classes." There may be a tinge of selfishness and envy in his protest against the terrible disproportion between the rich and the poor in this country, but there is surely a great deal more than that—something nobler and more human. Can any one justify a condition of Society which in the dreadful days of war condemned millions of men to death, to mutilation, to blindness, to lameness and to nervous wreckage, and yet, at the same time, permitted 3620 people who stayed at home to amass from 1914 to 1919 the enormous sum of £707,000,000? Can any one apologise for a system which allows 280 men in their country to be "worth" £590,000,000, while there are more than a million

of men and women unable to obtain employment? Do they who so lightly label Socialists as greedy people whose one desire is to confiscate the property of others, ever reflect upon the conditions in which millions of their fellow countrymen live? Contrast the dwellings of the miner with the fine houses in Suburbia; the horrible houses in the East End of London with the stately abodes of Mayfair; the overdressed world of fashion with the rags of the poor; the luxury of the West End with the squalor and the struggle for life of the East End, and then ask whether or not there is reason for discontent. If the workers of the country are organising against Society as it is, and speaking of reprisals, is there ground for astonishment at this, especially when the full story of the wrongs inflicted upon the workers is considered? The workers have had to fight for every inch of the ground they have won, and the odds against them have been enormous. Within living memory, tender children of six years were sent to the mill before daybreak on bitter winter mornings; girls were employed in coal mines; education was reduced to the minimum or omitted altogether; wages were so small as to be an insult to the recipient: work was practical slavery. Lord Shaftesbury complained with bitterness that he could find with difficulty public men willing to work on behalf of justice for the child workers. Factory Acts and Education Acts were passed after a long and bitter struggle. These things belong to history, and *the workers are well aware of the story.* And this explains the attitude of many of them to-day towards the Church and towards Society.

They believe that Society is falsely constituted, and they mean to try and change it. They now enter the arena to try conclusions with an old order which they declare is neither human nor Divine. They believe that their turn has come to possess the good things of life which hitherto have been denied them. And they are angry with the Church which, they say, has betrayed them. Their one continual charge is that the Church has sided with the rich, the Capitalist and the privileged, and acquiesced in a Social order in which the worker has had no fair chance of life. The Church, it is said, has preached heaven and hell for a future life, but it has made no effort to secure heaven upon earth, nor to abolish the hell in which many already live here below. As one of the Socialist leaders puts it pungently: "There may or may not be a heaven beyond this life; we do not know and we do not care very much. But we are determined to have our heaven here and now. A bird in the hand is worth two in the bush." We may not like this spirit. We may easily point out the injustice of some of the charges made against the Church. We may point to other causes, such as drink and crime and idleness, of the appalling conditions in which many of our fellow-men live. We can easily show that the impulse of nearly all social reform has come from men and women who have been inspired with the mind of Christ. But when every allowance and deduction has been made for exaggeration or understatement, we are bound to admit that men and women who have groaned under a hard lot can make out an excellent case for themselves in their demand for a fuller and happier social life. And, in the main, Christian people are

bound to sympathise with them in this demand, and help them, in all legitimate ways, to attain their desire.

This desire for better social conditions, however, holds for the human spirit a deadly peril. Legitimate in itself, if it ends with itself, it may prove to be man's bitterest curse. The transfer, to another class, of the leisure and luxury which have been the monopoly of one class, *were that possible,* would be merely a displacement and not a cure. The evils which were generated *there* would now be generated *here*, but they would still be in existence, and probably at first they would be more acute, since the sudden acquisition of power generally leads to vertigo and folly. But supposing, instead of transfer, there was a general *equalising* of wealth, would that, in itself, secure the happiness man desires? Would it guarantee the raising of the *quality* of human life? If the elemental passions were left—of greed, of sex, of competition—unchanged and unsublimated by a great spiritual ideal, the old evils would most certainly break out in other forms, not less, but perhaps more harmful to the life of man. If man found contentment in material comforts and continued to ignore his deeper nature, he would inevitably fall below his proper level and tend to the animal. The old story would be repeated, "fulness of bread and animal content" leading to a slackening of discipline, with all its attendant evils of self-gratification and social injustice. Materialism, whether it take the gross or the refined forms, is always inimical to the true life of man. And it is also true that even when it takes the refined forms, the tendency, sooner or

later, is downward to the sensual. Both history and psychological observation are emphatic upon this point. We are all fashioned of one clay, and when the higher influences are withdrawn, the lower stuff of which we are made soon appears. *This is the peril of our time.* A wave of practical materialism is sweeping over the world. Men are seeking satisfaction in things of the senses. The things of the Spirit are held in dislike or even contempt. With what result? This, that already, with more of leisure, less of work and higher rates of pay, we are already witnessing a revival of elemental passions. Prize-fighting, the gambling mania, the lowering of ethical standards, the attack upon marriage, the revolt against the "restrictions" of the home, the indisposition to work—these are some of the fruits of materialism manifest under our eyes. What, then, is likely to happen if the Socialist achieves a purely material "heaven" upon earth and allows no room for the development of man's spiritual life? The case of Australia is before us for our instruction. In no other country of the world is life so "easy" as there. The eight-hour day—or less—is firmly established. Shops are closed at six o'clock each night and at noon on Saturdays. The people have abundant leisure. There is no slavery in toil. Bush, mountain, lake, sea and river offer abundant natural charms. Fashion reigns in Melbourne as in Paris. All kinds of pleasure are provided. And life is lived in the open air. There are no slums, save such as man's indolence has invented. Every prospect pleases. Life, materially viewed, is happier there than anywhere else on this planet. And yet in Australia there are discontent, greed, a low-

ered birth rate, serious moral relaxation and a desertion by the many of places of worship. Materialism alone and without the higher spiritual direction is a serious peril to man's life. And this is the peril which threatens us in England now that the determination "to have a good time" has come.

How shall the Church present the Gospel to an age which is dominated by the materialistic spirit? It may be said at once that nothing will be gained by mere denunciation. There is no positive "good news" in denouncing evils. There can be no return to the days when human pleasures were denounced as "frivolous." The Trappist, with his back turned upon society, his eyes fixed upon the ground and his lips ever murmuring *"il faut mourir,"* is no model for the men of our time. If there ever was any just reason (which I doubt) to describe Christians as "kill-joys" or "wowsers" (as they say in Australia), there must be none to-day. The Christ whom we preach lived His life amongst men and not apart from them in monastic seclusion. He rejoiced in the games of children, gave His benediction to the hilarious festivity of a Galilean wedding, joined people at their meals, and likened Himself and His disciples to a bridegroom and his friends upon a honeymoon. He was interested in man's material life. He fed the hungry, healed the sick, restored to Society men and women who had become outlanders through their sins and defects, denounced the exploiting of widows and orphans, and generally took the side of the poor and oppressed. The Church that He founded was, in its earliest days, a happy family, in which all things were com-

mon, and where all was carried out in the spirit of happy brotherhood. They who preach Christ must preach Him as genuinely interested in man's material life. Whatever makes for the social betterment of mankind and adds to man's pure pleasures, it is our business to further. Even if our spiritual message be rejected—as our Lord's message was rejected—we cannot absolve ourselves from the patent duty of doing everything possible to secure for our fellows an honest share in the good things of life. We are patriots as well as Christians, and we have a duty to our country. We must enter the fight against slumdom and its causes, against all exploiting of workers—*or masters;* against squalid surroundings, against every human injustice, and work might and main for the brightening of human life and for granting to every child born into our midst a fair chance of a full life. An Evangelism which ignores this obvious duty can have, and ought to have, no chance of success. What our Lord did, socially, His Apostles must also do. In approaching those who see nothing more than the materialistic side of life, we must be thoroughly sympathetic. We can begin where they are and accept all that is common both to them and to us. We must make it clear that the Gospel of Christ includes in its sweep everything that is human. *Homo sum: humani nihil a me alienum puto.* But upon this thing common to both we have to graft that which is specifically Christian. The Kingdom of God which our Lord preached, and which we preach, is not humanity organised according to the will of man or a group of men, *but humanity organised according to the will of God.* We have to insist that the

Kingdom of God must be sought *first*. Man is not his own ruler. He is God's subject as well as God's child, and his first business is to settle his relation to his King. God is the principle of Order; to ignore Him or to oppose Him is to invite chaos. We have to make it clear that God is not an "extra" thrown in to whomsoever cares to receive Him as an adornment or a fetish. He is our life, and we live truly only as we live in fellowship with Him. We have a greater opportunity than ever to press this central truth to-day. The best men are coming to understand that without the spiritual urge and "pull" there can be no true human order. Mr. H. G. Wells continually reverts to his idea of "God the invisible King." Robert Blatchford, Socialist and former Sceptic, has come to see that without spiritual force man is doomed. Giovanni Papini, atheist and *révolté* four years ago, is back at the feet of Christ, "the only hope for our distracted and wandering race." The half-gods have gone—the true God is appearing to man's mind as the one strength of human life. But the God we preach must be "the God and Father of our Lord Jesus Christ"—the One He came to reveal, and not simply the God of any human conception. And we must preach Him in Christ's way, in the full content of His Divine revelation. Our Lord related faith in God to a true Social order. "Seek first the Kingdom of God and His righteousness, and all these things (food, clothing, etc.) shall be *added* unto you." Trust in God must come first, and God will never fail us. He does not fail the Universe, how can He then fail His children? Everything rests upon the character of God. The alternative for man is either to go on

getting his food, clothing and other things in the best way he can; fighting, scheming, robbing, and so reducing Society to endless confusion, or to "get right with God"; trust Him, love Him, serve Him, reduce all life to a single service and so eliminate anxiety and animal struggle for place and power. Between these two things men must choose. They have had abundant experience of the former, until the world has become a jungle, with its law of the "race to the swift, the prey to the strong, and the pickings to the crafty." All our wars, struggles, strikes and miseries proceed from a false attitude to life. In place of One Divine Centre, to which all are related, each man becomes his own centre and so invites an eternal clash of interests. Change of environment will not effect the desirable alteration in human life. It is change of attitude alone that can save the world. The old message has still its ancient force, "Ye must be born again." The *Evangelism of to-day must work from two ends at once*. It must sound the social note of the Gospel and insist upon raising the valleys and levelling the mountains to make a highway for our God, but it must also press the spiritual message of a change of heart, of the Saviourhood and Lordship of Jesus Christ. And if any should be tempted to separate the two parts, let them hear the words of the Lord concerning the part they omit, "This ought ye to have done and not left the other undone."

Chapter VI

THE APPROACH TO THE MODERN MIND

By

Dr. JOHN DOUGLAS ADAM

The aim in this approach is redeeming fellowship between the individual soul and the Living Christ. Some of the obstacles in the way of this saving contact are inherent in human nature, others arise from difficulties in the mental outlook of our time, and still others from what the popular mind wrongly thinks must be accepted in order to become a Christian believer.

In a brief outline it is impossible even to state the full range of problems which confront the modern mind. But there are some which appear outstanding to one who has tried to deal with them in actual life, which may be here stated as consistent with the general purpose of this book.

First of all, there is the task of reaching the youthful mind, particularly during its adolescent period. Youth is the world's fresh start, and the solution of its religious difficulties is a fundamental obligation upon organised Christianity.

Those who have most seriously grappled with the content of the religious consciousness at this early stage of life have discovered a variety of mental and

moral perplexities which one fears are rarely dealt with by the Church. In the religious education of young people the Bible is not often brought to bear upon the actual questions which puzzle the adolescent mind; *that mind is more frequently brought to the problems of the Bible.* The result is that too often the questions and deep anxieties of that sensitive period pass without being answered or, it may be, recognised, so that many drift from religious instruction because it has not been brought down to answer the actual cravings of the inner life. They break away with a more or less definite impression that religion is separate from the perplexities of real life. Those young people have learned something of baptised archæology, of Biblical history, biography, and doctrine, but the immediate pressing questions of their own inner life have been suffocated by teaching which they could not use for the satisfaction of their own mental and spiritual hunger. Thus the supreme opportunity of the Church may be lost, and no subsequent zeal on the part of the Church can make up for a failure to recognise the immense strategic importance of a great psychological moment. In order to seize the opportunity which the adolescent period presents for definite spiritual influence, it would seem as if there must be more adequate recognition of adolescent psychology in the training of theological students—some radical redistribution of emphasis in departments of study. One cannot help feeling that the actual questions which beset the youthful heart and mind are not sufficiently recognised in the drawing up of Sunday-school lesson schemes, and of programmes for Senior Bible, and Communicants', classes. Man

was not made for the Bible, but the Bible for man. And if the contents of the Bible are to be applied to actual conditions in human life, we must understand more accurately, clearly, and deeply, what those facts really are. The clinic is a most important part of the education of a medical student. Law is being studied more and more by the case system. Scientific students must have opportunities for experimental work in the laboratory. And religion, which should come closest to the needs of life, must have exponents who have been trained to diagnose the workings of the human spirit, especially as these are manifested in the most critical period of life.

There are many difficulties in the later mental and moral history of individuals which would probably never arise if the earlier religious quest of youth had been really interpreted and satisfied.

A vital Christian experience early in life is a marvellous adjuster of problems which may assail later life. No mere apologetic, however profound and lucid, can answer the mental problems of maturity so powerfully as definite early Christian experience. This is too often forgotten in our eagerness to bring intellectual satisfaction to the mature mind in the realm of Christian belief. A wire fence round the edge of a precipice is better than a hospital at the bottom of it.

But proceeding beyond the adolescent period, one finds those who are more or less oppressed by intellectual difficulties in relation to the Christian message. Naturally, the student class give more distinct expression to such difficulties.

They have been brought into contact with the

findings, and problems, of physical science. The result is that, for some, the movement of the story of the visible universe seems to contradict the religious story of the overtures of God from the invisible universe. But when one has tried for many years to deal with specific instances and phases of such mental embarrassment, *one finds that it is not a specific problem which is the fundamental trouble; it is rather a temper of mind.* It does not appear to be so much this or that particular difficulty, but an atmosphere, which has been created by an overpowering sense of the material universe and its problems, a sense of the triumph and omnipotence of science. It is the changing of this temper of mind which would appear to be the fundamental need. In this direction there are movements in physical science itself calling the mind back to the unseen universe. But the Church can supremely serve our time by bringing to bear upon this materialistic temper the atmosphere of the eternal world. It is not fundamentally a contribution of argument, but of a spiritual climate, which will modify, or dissipate, the perplexed mental mood of many. A vital renewal of spiritual life in Christian hearts, individually and corporately expressed, is the first element in the solution of the problem. That there is a place for Apologetic goes without saying, but the contribution of a revived sense of God, and of the eternal world, in the Church is the most desperate need of our time. Such a revival will have a more salutary influence upon the intellectual outlook of many who are perplexed, than any efforts which appeal merely to specific difficulties, without dealing

with the materialistic temper of mind out of which those difficulties so often arise.

The challenge to the Church is to bring out the atmosphere of eternity into the life of the world, which alone is able to dissolve the exaggerated consciousness of the material world, which dominates the mind of vast masses of the people. We are constantly liable to forget the far-reaching intellectual modification which takes place when a spiritual atmosphere touches a personality or a community. It is obvious that there are influences deeper than argument which affect thought. When we consider that there are Christian physical scientists who are as profoundly informed as others who are sceptical, Christian philosophers who are as acute as those who are agnostic, the difference in outlook points to something deeper in personality which affects the mental outlook. The evangelical revival of the eighteenth century was the most powerful influence in combating the scepticism of that time, and history will repeat itself.

But there are very many in our time who are not so much obsessed by intellectual difficulties as possessed by the social situation. Their supreme concern is for the readjustment of the social fabric. They may at one time have had a more definite interest in the Godward aspect of Christianity, they may, or may not, have some remaining interest. But the point is: the supreme emphasis of their interest is social. They are inclined to think that organised Christianity is not ardently concerned with the social situation, and, therefore, feel somewhat bitterly on that score. At any rate, there are large numbers of people who do not see that the primary

business of the Church is to provide a soul for the social fabric. They do not see that unless there is an Institution which stands supremely for the great magnitudes—God, the soul and eternity—there can be no kind of social cohesion. They fail to comprehend that the Church of Christ cannot surrender its universal outlook, and programme, to material immediacy. It is the business of the Church to reveal to those who are interested only in the renewal of the social order that such renewal can have no moral sanction, cohesion, or permanence, except as it is the expression of the unseen universe. There can be no moral order, no brotherhood, no approach to universality, in the visible world, unless these are already a reality in the invisible.

The fundamental social contribution of organised Christianity must be the bringing out into social life of the renewed and increased economic value of genuine Christian character. The creation of genuine Christian experience means the increased economic value of an individual to society. Without religion a man naturally tends to crave more from society than he can contribute to it, in order to satisfy his restless inner life. On the other hand, when a man has a genuine Christian experience, he tends to seek his supreme satisfactions not from Society, but from the unseen. His material cravings shrink through the expansion of his spiritual satisfactions. He tends to demand less from society, and to give more, because he brings a more efficient personality to the social situation. A new simplification of physical desire, a new mental concentration, a new conscientiousness, all make for a higher economic value.

While purely material democracy tends towards making the individual unsound in his economic value to society, genuine Christian experience tends to increase and give permanence to his economic value. Think of the vast economic burden flung upon society by godless living, and then think of the sound economic reserves springing from true Christian living. No sound economist can ignore the fundamental economic value of Christian character.

Then, too, how can there be a renewal of the values of society except through religion? Organised Christianity, if it is spiritually vital and virile, will perform the moral equivalent of the astronomer in the observatory who corrects the time in the town clock and the watches of the people. The renewal of social values proceeding from lives lived in the presence of God is a far more fundamental social contribution than legislation, even at its best. For legislation must ever be the result of public opinion, and public opinion which is not educated by the wisdom of God simply imprisons itself in its own deadening legislative enactments. The social implications of Christian character must ever be the supreme asset of society, for they make for individual economic soundness, the renewal of social values, and provide the moral impulse towards progress and solidarity.

It is to be feared, however, that the great majority are neither intellectually perplexed nor absorbed by social concern, but possessed by a profound indifference. There are molten depths within every human spirit, but a hard crust has been formed over the deep places in multitudes of lives. The problem is to break that crust which has shut men

and women off from the sanctities in the depths of their own being. One occasionally sees the breaking of this superficial hardness through the influence of bereavement, financial loss, public shame, or some other severe means, which brings a man's life down into contact with the eternal currents within himself, making him feel how solemn is the possession of a human personality. The surge of tides of feeling never before felt or imagined steadies the mind to think hard upon the serious issues of life. When lives are in such a condition, if we have a message of renewal for them we shall not lack a response. But the problem is to break, without violence, that hard superficial crust of indifference. It is in front of that situation most of us as Christian workers stand confessing failure. Yet God has promised and given His Holy Spirit for the achievement of this very thing. And we *have* the Holy Spirit, but He does not *possess* us. We try to use Him, rather than permit Him to use us. Prayer, faith, surrender, obedience, mark the transition from possessing to being possessed by the Spirit of power who is prepared to use us to break the hardness of human indifference. And this experience may express itself in a quiet, confident expectation which we dare to assume, when the Divine Spirit has the right of way in a Christian personality. Here is a trysting place at which He waits to capture our powers for His power. For the complete commitment of life to His control gives the warrant, and the power, to believe that He is in charge of the task at which we have failed.

Turning to the question of the content of the Christian message to the modern mind, that mind

demands a simplification of the essential Christian truth. It seeks to know very clearly the supreme place of emphasis as to what is vital in belief. It is impatient of a cut-and-dried system of doctrine, which puts truth that is root, and truth that is fruit, all on the same level of importance. Our credal statements surely have distinct value, but they have confused many minds into thinking they must accept all or nothing. There has not been a sufficiently clear distinction made between primary *creative* truth and *created* truth. While the creative truth is absolutely essential, that primary creative truth will create its own secondary or created truth, as Dr. Forsyth has insisted.

But when we dogmatically insist upon the acceptance of a series of doctrines which are not fundamental to the creation of a Christian experience, we become heretical in the light of the New Testament, and of the Christian experience of which it speaks. Such dogmatic insistence creates artificial difficulties which are not inherent in Christianity. The one fundamental creative fact in Christianity as revealed in the New Testament is the Person of Christ. Christianity as a definite experience, as a message, as a Church, as a literature, began through fellowship with the Living Christ. If Christ had not appeared again after His death there would have been no definite Christian experience, no Gospel message, no Church, no New Testament. The Living Christ, not primarily His teaching, nor definitions of Him, but Himself, revealed to the heart and mind by the Holy Spirit, was, and is the creative centre of Christianity. And we owe it to the modern mind to make it clear that Christ, and Christ alone, is the one fun-

damental dogma for which we contend as primarily essential.

Having focussed upon the Living Christ as the creative source of Christian experience, we find the modern mind still embarrassed by some traditional reasons given for faith in His Deity. There are reasons given for faith in the Deity of Christ which leave the modern mind cold. And those reasons were not put forth by Christ Himself. Christ sought to establish His claims as the Son of God upon His absolute and complete identification with God, and with the fundamental needs of universal human nature. He incarnated the heart of God, the mind of God, the will of God. He lived the life of God on the human plane. And in so living, He interpreted man to Himself, plumbing the depths of his need consciously able to restore mankind to normal relations with God and with life. It was on these grounds that Christ primarily founded His claims to Lordship among men. And the modern mind can have no such embarrassment in the presence of Christ's own reasons for His Deity, as it certainly has in the presence of some of the traditional reasons which are set forth. Christ rests His claims for allegiance upon what He can do for the satisfaction of mankind in the quest for God, and for more abundant life. And the story of spiritual Christianity in the world is the testimony to it.

If Christ was spiritually real to His followers after His death, if He was an actual conscious presence with them, if through Him they lived the eternal life in time, then He may be spiritually real to men now in the same way as He became real to Saul

of Tarsus. It is of the nature of a spiritual fact that it is above time and space. And such has been the declaration of the spiritual Church through the centuries. He is not imprisoned in a segment of history. He is here now. It is our high calling to make our immanent Saviour and Lord real to our generation through the illumination and power of the Eternal Spirit.

Chapter VII

SIN IN THE PREACHING OF TO-DAY

By

Rev. W. MACKINTOSH MACKAY, D.D.

Dr. Stalker tells somewhere of an incident which he says helped him more to preach than whole books of Homiletics. He was a student at the time, and had been preaching in some remote parish, his subject being Sin. On the Monday his farmer-host drove him to the station, a distance of some miles. On the way he recurred to the sermon he had heard on the previous day. "Yes," he said, "Sin, sin! I wish we had another name for it; for the word has become so common that the thing no longer pierces our conscience." "That remark," said Dr. Stalker, "showed me the value of using fresh, living words in preaching, instead of employing the worn-out phraseology of the past."

There was value in such a lesson; but perhaps even a better one would have been the importance of setting "the thing called sin" in such a fresh arresting way, that whatever the language used, it could not fail to "pierce the conscience."

It must be admitted, however, that this is not an easy task to-day. The doctrine of sin is no longer so easy to preach as it was to an earlier generation.

"The higher man," says Sir Oliver Lodge, "is not worrying about his sins to-day; still less about their punishment." One of our dramatic critics, Mr. Walkley, has declared that "Lady Macbeth would to-day be ordered off to Marienbad." It is perhaps doubtful whether she would find a cure there. Still, I think there is little doubt that the spirit of the age has changed in regard to this matter. For one thing modern congregations do not care much to hear about sin. It is too gloomy a theme for them. They want to be cheered and comforted, and it needs no little courage in the preacher to confront them with this "thing called sin" and show them that it is a terrible reality—as real to-day as it was when some one said, "My sins are ever before me."

And yet surely there is need to do so. Sin is the master disease of the soul. It is the bitter root out of which all our sorrows spring; and there can never be any real comfort administered by a preaching that does not face this "thing called sin" and make it "pierce the conscience." The successes of our great evangelists who have prefaced their Gospel by a strongly ethical introduction, and the fact that Dr. Alexander Whyte of Edinburgh retained his hold over a West End Church for two generations, largely by the emphasis he laid on sin, show that if the subject is vitally handled, it will not fail to make its appeal to the modern mind.

How then can we make sin a fresh and vital reality to the man of to-day?

I would say, in the first place, by dwelling more on the *human side of sin.* Sin is a theological word. Its chief reference is to God, and it is right, therefore, that in the end we should think of that. But

the modern man is apt to be little impressed with that side of it, partly because God is not a vivid reality in his life. As Tolstoi says: "The modern man has lost the sense of God," and, therefore, the statement that "God is angry with the sinner every day," does not impress him as it used to do. If it does, he does not believe that God will punish him in "that fierce vindictive way in which the theologians have declared He will." God is not a bogey to frighten us, but a kindly disposed Father who will forgive our sins for the asking and not "reward us according to our transgressions." The universal Fatherhood of God as it is preached to-day (and I believe rightly preached) has undoubtedly this effect on the minds of some men, that it makes them lull their consciences to sleep on the pillow of the Divine Compassion.

Such an unethical conception of God must be met by the facts of life. Sin must be presented as a reality of experience. It must be shown to be a fact of life that "the wrath of God is revealed against all unrighteousness of men." And this can be done by pointing out that the facts of experience are against the sentimental view of God to which I have referred. Sin, as I have said, is *the disease of the soul.* It is so described in its first entrance into the world. "In the day thou eatest thereof thou shalt surely die." It is so described in all the great penitential Psalms: "O Lord, rebuke me not in Thy wrath, neither chasten me in Thy displeasure." "There is no soundness in my flesh because of Thine indignation; neither is there any health in my bones because of my sin." The same truth is re-echoed from Prophet to Prophet. "The whole head is sick

and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but wounds and bruises and putrefying sores." So cries the optimistic Isaiah, and the pessimistic Jeremiah confirms the diagnosis: "They have healed the hurt of my people slightly, saying, Peace, peace, when there is no peace." And when Jesus comes with His gracious message, He says nothing to contradict their testimony. On the contrary, He infinitely enlarges it, speaking of Himself as the Physician of souls, and in the great central text of revelation He describes Himself as the antitype of the Brazen Serpent lifted up by God on the Cross to heal Humanity's deadly wound: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not *perish,* but have everlasting life."

Sin, then, is just spiritual disease, and as such it has its own fatal effects if left unchecked. "The wages of sin is death." "Sin, when it is finished, bringeth forth death." With such solemn emphasis does the New Testament lay its finger on the inevitable end of sin; and the modern man will be impressed in spite of himself, if it is pointed out to him that the question of God's personal feeling has nothing to do with the matter from one point of view. Let him face the facts of life, and they will proclaim with one universal voice that the "end of these things is death."

Sin is disease; and as such it attacks the three continents of Human Nature—the body, the mind and the spirit. Sin attacks the *body.* The brand of Cain which it leaves on the bodies, sometimes on the very faces of its victims, is a proof that it is an

unnatural thing; something in opposition to God's laws of health. Modern Medical Science has written this lesson out for us in letters of fire. Our hospitals, especially our Lock Hospitals, our asylums and our streets, all proclaim the truth that "he that sinneth wrongeth his own soul," that "all that hate me, love death."

Sin also attacks the *mind*. "A slaughter-house style of criticism," says Emerson, "is the product of a charnel-house type of thought." Much of the morbidity of present-day writing is due to the fact that its authors are men of unclean life. A recent biography of a novelist of the "dismal" school, written under the veil of anonymity, "The Private Life of Henry Maitland," is a striking illustration of the truth that sweet waters cannot come out of a foul spring. Sin poisons the mind, filling it with melancholy and paralysing the will. If the first chapter of Romans is the picture of sin, as the destroyer of the body, the seventh is the picture of it, as it destroys the mind. "The good that I would I do not: the evil that I would not, that I do. O wretched man, who shall deliver me from this body of death?" The whole section is a picture of sin, as the paralysis of all the higher impulses of the mind and will.

Sin also attacks the *spirit*, or the religious faculty. Newman has a great sermon on the "Moral consequences of single sins." He points out that certain diseases are more dangerous in their sequelæ than in themselves. Thus, for example, Rheumatic fever may leave behind a morbid condition in the heart; or Pleurisy may induce a tuberculosis in the lungs; and so a sin may seemingly be

got over and yet leave behind a fatal weakness in the spiritual nature. Thus sensual indulgence may induce a softness and effeminacy of spirit in which moral courage becomes impossible. Tennyson makes Sir Galahad say:

> "My strength is as the strength of ten,
> Because my heart is pure."

On the other hand, where you have a sensual strain, pervading the character in a man's early life, unless this has been followed by a deep spiritual experience of repentance, the result will be an effeminacy of soul incompatible with higher resolution. Scepticism is another result of intermittent sensuality. Many a man, unconsciously to himself, falls into a state of doubt either because he cannot conquer his animal desires, or because by indulgence of them the spiritual eye has been atrophied into blindness.

In the end sin invades the whole man. Its ramifications, as Martensen says, are endless. Sin is always "Legion." But its end is one—the dissolution of the whole nature. Body, soul and spirit are alike involved in common ruin. This is what we see all around us, and in view of it, "the wrath of God" cannot be explained away by any false conception of His Fatherhood.

It is along these lines, I believe, that the doctrine of sin will be best brought home to the modern mind. Perhaps one may be permitted without egotism to say, that in such a view the writer is not without the justification of experience. Some years ago I wrote an essay approaching the subject of sin

and its remedy from this standpoint,[1] and the testimonies I have received from many quarters all over the world, chiefly ministers, but sometimes from the victims of sin in themselves, have convinced me that this is no fanciful line to take up, but one which will find an instant response in the heart to-day.

In this connection I may quote a remark which I once heard Professor Drummond make at a Conference in Glasgow on "The Preaching for the Age." The Conference had been gathered in honour of Dr. Joseph Parker, who was visiting the city. His contribution to the meeting was crystallised in a memorable sentence, "The preaching for the age is a preaching to broken hearts." It was Drummond, however, who gave the most thought-provoking suggestion, when he said that the difference between the present age and the past seemed to him to be this: In the past it was the *guilt* of sin that was the preponderating thought in the minds of the convicted: in the present it was the *power* of sin. What John Angel James's Anxious Inquirer wanted was to get right with God; what the inquirer of to-day wants is to be right with himself. In a word, the past age was Theocentric; the present age Anthropocentric. In the past age the Holy Spirit convinced men more "of sin." To-day he thought that the Spirit was rather convincing men "of righteousness," that is, of the beauty of the moral ideal and the impotence of sin-paralysed souls in attaining to it. "The good I would I do not: the evil I would not, that I do."

Of course, no generalisation like this can be uni-

[1] *The Disease and Remedy of Sin,* by Rev. W. Mackintosh Mackay, D.D. (Hodder & Stoughton.)

versally applicable. Nevertheless, I think the professor was essentially right—then as now. It is the cruel grinding power of sin that men must feel to-day, not its guilt.

Of course, however, such a doctrine of sin must not be preached apart from Christ. "The law is our schoolmaster, to lead us to Christ," and when it has performed its propædeutic function, it must stand aside, that Christ may do His work.

Nor, when we bring the sin-diseased inquirer to Christ, must we be content with a Christ who *only* saves from the power of sin. No doubt He does so. "The love of Christ constraineth us, that we should live no more unto ourselves, but unto Him who died for us and rose again." "The blood of Jesus Christ cleanseth us from all sin." "They overcame by the blood of the Lamb." In these and many another kindred text we see this aspect of the Cross brought forth: the incentive which comes from it as an appeal to the higher impulses of the soul.

Nevertheless, the conception of sin as spiritual disease teaches us that the *only true way to health of soul lies through consideration of the Cross as something far more than a merely moral influence.* If the Cross is to be the true Brazen Serpent to us, it must be also our atonement. It must reach out Divine hands to us and make us one with God.

For what is the deep root out of which all the multiform manifestations of sin upspring? It is the want of God. Sin, as Augustine has said, is privative. It is the privation of God. As an old Mystic has said: "Everything rests in the condition in which it was born. If a bird falls into the water,

it dies. If a fish is lifted into the air, it dies. Throw a stone up to the heavens, and it returns to the earth, for the earth is its fatherland. God is our Fatherland, and if we live outside God, we too must die."

The health of the soul and its power lie, therefore, in the knowledge of God. To be filled with the knowledge of God as that knowledge is revealed in the person of His Mediator, is to be filled with that spiritual blood which defies the infection of sin or arrests its progress in the soul. To have the avenues between God and the soul clogged means feebleness, lack of vitality, spiritual anæmia. To have them closed means the onset of sin in one of more of its many actual forms whose progress unless arrested is spiritual death. Hence the need of atonement, the making of man at one with God. As to how this atonement is wrought out, we must refer readers to other chapters in this or other books. Enough to say here that we strongly believe that it has a Godward as well as a manward side, and that man can never be made right with God unless God is made right with man.

But our present purpose is not to deal with the remedy but to create the consciousness of the disease. One of the worst symptoms of disease is to have no symptoms. Insensibility is the precursor of death, and *the first task of the evangelist of to-day is to create symptoms,* or rather to bring to clear consciousness, things which lie half-buried in his hearer's subconsciousness, but which must be brought clearly into the light before a real work of conversion can be achieved. And to accomplish this "Law-work," as the old divines called it, we believe it is

the human side of sin that must be usually emphasised.

We do not say it is so always, we do not forget that there may be a conviction of sin by the presentation of Christ alone to the conscience.

Thus when Jesus stood before the accusers of the woman taken in adultery, in the Gospel story, "being convicted in their own conscience," as it would seem by the moral beauty of His presence alone, they crept away silent and abashed. "They had a glimpse perhaps of the growing blush upon His face, and awoke suddenly with astonishment to a new sense of their condition and conduct. The older men naturally felt it first, and slunk away, the younger followed their example." [1]

So the moral beauty of Christ's love presented to the imagination of a self-centred or sin-depraved soul may quicken within it, as in the case of Peter, a deep sense of unworthiness. Harold Begbie tells of a woman of the streets who was saved by a Salvation "Sister" simply giving her a white flower. The spotless purity of the lily rebuked the loathsome uncleanness of her life and set in motion a train of thought and feeling which ended in her conversion.

As a rule, however, it will usually be found that, when the sense of sin is awakened in the soul by such means, it is in the case of men and women of an essentially delicate type of mind, or in those who are already half-drawn to Christ and are followers of Him in an undecided way. And, of course, it is true that as a man advances in his knowledge of Christ, the deeper will his sense of sin become,

[1] *Ecce Homo*, J. R. Seeley.

O, I am my Belovèd's,
And my Beloved is mine;
He brings a poor vile sinner
Into His house of wine."

Expressions of this kind are frequent in all the autobiographies of the saints. St. Teresa tells us that she never got her true vision of sin until she was far advanced in her Christian experience.

We are dealing here, however, with the sense of sin in the hands of the evangelist rather than with it as the matured expression of the saint, and while no doubt Wisdom is justified of her children, and it will often be found that the doctrine of the Cross will at once create the need which it afterwards appeases; as a general rule, I believe the sense of sin will be more easily induced by the method I have outlined. John the Baptist must first be heard saying, "The axe is laid to the root of the tree. Every tree, therefore, that bringeth not forth good fruit, must be cut down and cast into the fire," before the soul can listen, with the deepest advantage, to his second message, "Behold the Lamb of God, which taketh away the sin of the world."

Chapter VIII

THE PREACHING OF THE CROSS

By

Principal W. M. CLOW, D.D.

"To preach Christ" is the concise and all-embracing statement of the distinctive function of the Christian ministry. "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." That is the historian's brief record of the message of the first disciples. It may be true to say that Luke is echoing a phrase which had been coined by Paul. But if so, such a description is none the less revealing and compelling because it was the chosen word on the lips and in the letters of the evangelist and expositor, the mystic and theologian, of the apostolic Church.

I

No one can miss the suggestive appeal of this explicit declaration, but there may be diverse interpretations of its meaning. Even a passing acquaintance with the preaching of to-day will disclose how varied and how dissimilar are the messages of men who all claim to be preaching Jesus Christ. Every man's distinctive message is based

upon his conception of Christ. There are, it may be allowed, five portraits of Christ to be discerned within the New Testament scriptures. There is that of the meek and lowly Jesus of Nazareth, with His words of grace and deeds of mercy, who went about doing good, as depicted throughout the Synoptic Gospels. There is the Risen Christ, who haunts the little companies of believers, and visits them in their hours of need, as is affirmed in the Acts of the Apostles. There is the Christ, the Lord, whose Divine glory, as it shone through every deed of His human life, smote His disciples into adoring reverence, so that the confession, "My Lord, and My God" set their faith in its fitting appeal. That is the Christ who is seen in the Gospel of John. There is the Christ of experience, who is the indwelling Spirit of the believer, whose earthly life in the broad record of the gospels does not match the spiritual splendour of the Holy One revealed to the soul. That is the Christ of whom we are assured in the Epistles. And there is the ascended Christ, the Lord of Glory, the High Priest within the veil, and the Lamb upon the throne, awaiting the triumph of the end. This is the Christ who is presented in the glowing sentences of the writer to the Hebrews, and in the visions of the Book of the Revelation.

These all preach Christ, and we do not preach Christ fully unless we also see Him and proclaim Him as they did. Of these five portraits each has its own revelation, and its own value, and we need them all. The last is the most revealing, the most interpretative, and the most complete. Those who painted that portrait had all stood before the other

delineations and been illuminated by them. But the temptation of every age, perhaps of every devout believing man, is to select and cherish one of these five portraits so as to neglect, if not to ignore, the revelation of the others. To-day, one of these portraits has been making a special appeal to Christian preachers, and through them, to the common Christian consciousness. There are some who seldom look up into the open heavens to see Christ, but they are impressive and appealing, as they speak of that Jesus, who was so tenderly and graciously and alluringly human. These seldom address the shepherdless masses, or face the turbulent and coarse-passioned populace. Their appeal is made to devout young souls, born and trained within the Christian congregations, and dedicated to the Gospel in the sanctuary of the home. By these preachers He is not often named as the Christ. He is the Jesus of Galilee, whose magnanimity and chivalry, whose breadth of mind and grace of service we must imitate. He is the Master whose manhood we must acquire. He is the teacher and leader at whose feet we must sit, to learn how to face the challenge of the mystery of life, and the assaults of evil. That is only one portrait of Christ, and it is often drawn with no more than a glance at Calvary and its Cross. To turn from such portraiture to read the impassioned pages of Giovanni Papini—with all that sometimes calls a pause as one reads—is to pass into an enlightening and uplifting knowledge, because of the strength and splendour of his portrayal of that Christ who was born to be crucified, and who died to become the Risen Lord of all mankind.

Now every portrait can be fully seen and adequately appraised only from one standpoint. We must take up our place where the light falls fairly upon the face. Then every line can be seen, and even the shadows will tell their story. We can enter into the painter's perception of the man, and understand what lies behind the portrayal of the face. Where shall we stand so as to see Christ, and be able to preach Him in all the fulness of His grace and truth? Not beside His cradle in Bethlehem, where He lay, incarnate, as a babe. Those who stand there have usually been entranced by the virgin grace of Mary. Not by the seashore at Capernaum. Then we are held by the Master of the parables. Not within the Upper Room. There we see Him who stooped in His love and service to wash His disciples' feet. In truth we do need, at times, to so see Jesus. But we must not forget that He did a greater and more revealing deed than wash men's feet. Not on the way to Damascus, the while that we see what is hidden from all others, and hear a voice no one else can understand. Not even in the company of believers gathered for prayer and conference, with desire and expectancy for the baptism of the Spirit. Each of these standpoints has its own vision of Christ. But there is only one place from which we can see Christ in the fulness of His Person and of His work. That is at the Cross. The man who has taken his stand at the Cross will preach Jesus Christ, and as he preaches the Cross, the whole round of the personality and the life and the message, and the supreme sacrifice of the Lord, will be proclaimed.

II

This claim that the Christian preacher can preach Christ in the fulness of His grace and power only when he stands to look on Him in the light of the Cross is open to convincing proof. To begin with, —the Cross is central in the Christian revelation of God and of His purpose for men. That purpose is the coming of the Kingdom of Heaven on earth. That Kingdom is not to come through a revelation in nature, or in law, or even in the disclosure of the righteousness of God. It is the unsparing rebuke of the prophets of the Old Testament, and the sad reproach on the lips of Jesus, that the Old Testament revelation had failed. Christ's own message became keen, at times, with scathing condemnation of those who killed the prophets and stoned those who were sent to the people of Israel. He was as emphatic in His frequent declarations that the law of the Old Testament could not do the work of the Gospel He came to ensure and proclaim. For Christ came not only to tell men of a God who was their Father in Heaven, who not only loved and pitied His children through all the ages of time, but also of a Father who had sent His Son as His last messenger to suffer and to die. It is only in the Cross that that revelation reaches its completion. It is only as the Redeemer that God's final glory is seen. In the Cross of Jesus Christ the whole truth of God's purpose and desire, of His love and pity, of His grace and forgiveness, is expressed. In the Cross of Christ believing men see God Himself taking the sins of mankind upon His own heart in

the suffering of a holy love. It was a revelation that that suffering was no new thing. "The Lamb," as John says, "was slain from the foundation of the world." It is the declaration that God suffered, unseen and unknown, age after age, for us men and our salvation, until at last that suffering was revealed in the tragic day of the Cross of Jesus Christ. That scattered for ever the dark thoughts of God that clouded the hearts of Jew and Gentile alike. To preach the Cross is to preach the infinite and eternal love and passion of Almighty God.

The witness of the gospels is even more clear and decisive as to the pre-eminence and all-embracing power of the preaching of the Cross. The gospels are not dealt with fairly if we regard them only as a historic presentation of a Divine Personality revealing God's will, and fulfilling His commandments with a flawless sanctity. They are not really biographies of Jesus. They are not absolutely certified records of His sayings. They are reports of what men preached about Him, with selected incidents and well-remembered words, as these bear on a supreme purpose. What was that purpose? It was to reconcile God and man—estranged by sin—through a supreme sacrifice. In every gospel, in Mark as clearly as in John, we see Christ passing onward to the consummation of His Cross. The space given to the story of His death, setting forth its hours with a fullness of detail given to no other event, is the deep mark of its pre-eminence. We feel the absorbing tenderness with which the evangelists describe His love and sorrow for the disciples, and His compassion for the castaway and lost, and we understand the hushing of their voices when they

refer to His agony in the Garden and His anguish on the Cross, as the unique proof of their affirmations. But finally, there stands out in awful light the final act of His dying, in which the Cross is set as His most significant choice, His consummating purpose, and the supreme necessity of His love for men. Take the Cross out of the New Testament and it will still rank with the other broken records of God-thirsty souls. Close any estimate of Christ with the story of the week before the Cross—as is done by the author of *Ecce Homo,* and some modern expositors who follow in his steps—and we may still see the face of One whose feet never faltered in the ways of truth and peace, but whose supreme witness and triumph hour were never attained. That is the fact which interprets the strange words Christ spoke, the high deeds He did, the pathetic appeals He made, the anguish He suffered. These are all interpreted by the truth that on the Cross He met the sin and the guilt of men and died for their redemption. "I have a baptism to be baptised with, and how am I straitened until it be accomplished?" "The cup which My Father hath given Me shall I not drink it?" "Not My will, but Thine be done." These sentences have their high value, not because of their pathos, but because of the light they cast on the meaning of the Cross. How can any man think it possible to preach Christ without preaching the Cross?

III

There is another line of evidence which might well be regarded as conclusive both of the necessity

and the power of the preaching of the Cross. That is the age-long witness of Christian experience. No one need object that the proof from experience is too largely subjective, and too inevitably individual. When experience can appeal to the evidence, not only of vast multitudes, and of their changed lives, but to the men and women of every age, it is no longer merely subjective, and it is not individual. Nor need it be urged that many who claim the name of Christian seem to have found neither God's grace revealed, nor man's need supplied, by the Cross of Christ. We must allow, with a wise charity, that men may find faith in God's love and forgiveness and fellowship along many paths. We must never forget that each man's experience differs in its complexion, as he differs in temperament, and knowledge, and the past way of his life from his neighbour. But when we recall the broad line of this testimony of Christian experience, and realise its unanimity, and the strength and power of its certainty, when we examine it from the day when the rarely sensitive souls of Christ's early disciples looked at the Cross, and its message flashed upon them, to that of the lost man, whose sins have taken hold upon him to his shame and despair, until he has accepted God's forgiveness through Christ, and gone forth to a changed life, we shall become assured of the significance of Paul's declaration, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." Law and prophecy unite with the Gospel to explain the experience of the redemption of Christ through His Cross.

That evidence never ceases. In one aspect the

witness of present-day experience is more cogent than that of the apostles, even although the Christian Church is the richly inscribed monument of their deliverance from the guilt and bondage of sin and of their reconciliation to God. But if men were no longer smitten with shame by Christ's Cross, if they did not stand below it and see God reconciling the world unto Himself, if they no longer received forgiveness through Christ's death, no impassioned word of John or of Paul, no testimony of any apostle or historian, no pathetic appeal of the author to the Hebrews, would maintain the credibility of the power of the Cross for an hour. Bunyan, with his unerring imagination and true insight, makes the Christian life begin in reality, not when the pilgrim sets his face toward the heavenly city and his feet step out on the way, but only when the Christian stands below the Cross, and the burden falls from his back.

That is the experience of to-day. One hopeless man who has made his bed in hell, finds the furies of vengeance haunting him in the torture of his flesh. At the Cross he finds himself endued with a great freedom, and begins to walk in newness of life. Another, who has paid heed to the counsels of the wise, has kept his life clean from gross and wilful disobediences, and observed the customs of the faith with diligence and decorum. But the Cross has not been the focus of his faith. In that hour when he awakes to the poverty of the dull and tepid and feeble loyalty of his devotion, because he sees the love and grace of God redeeming him in the Cross, the thrill of a dynamic faith passes through him, and he finds that all things in life and death have been

made new. Another, young and unstained, has been led into the fold of the Good Shepherd by hearing the call of His voice. There comes a day when the high seriousness of life dawns upon him, the strength of keen temptation assails him, and the splendid height of the moral and spiritual demands of Christ are disclosed, and he realises that the simple trust of his unlessoned days no longer meets his need. Then he turns to the Cross, to find himself brought into a new realm of knowledge, both of his own need and God's infinite goodness, and he makes that new covenant which begins in a fresh forgiveness, and passes on to a closer and more mystic communion with his Redeemer.

IV

In all that has been written we have been thinking of the inward experience and the revelation made to the soul. But that hour in which a man sees the wonder and the glory of the Cross is succeeded by others in which its power is even more presently felt. As we grow older life becomes more full of mystery. There are strange happenings, embittering limitations, heavy burdens, straining trials, fierce temptations. Poverty, disappointment in pure and simple hopes, loneliness as our need of and craving for fellowship grow the greater, humbling mortifications, and again some abasing shame cast upon us by others, make life a stern and sombre pilgrimage. Then, as it often happens, faith falters and fails. Men and women grow bitter and hopeless, and desert the place of worship, and the time of prayer. Where in the world is there healing for such a sick-

ness of heart and refusal of will? It is found only where men can behold the Christ of the Cross. They hear the voice that speaks from it: "The disciple is not above his Master." "It is enough for the disciple that he be as his Lord." In the Cross they find not simply the explanation and interpretation of their hard, strange lives. In the Cross they receive not only the wonderfully renerving assurance that they are walking in the way that the Master went. They find the revelation of the mind and will and love and purpose of God, and the Cross of Christ becomes their law, and their motive, and the source of that noble passion which quenches every mean desire. A new peace is given to their hearts, a new strength to their will, a new wisdom to all they say and do. They become "more than conquerors through Him that loved them." With the millions who have had a common experience of the power of the Cross for pardon, and peace, and purity, they all,

> "With united breath,
> Ascribe their victory to the Lamb,
> Their triumph to His death."

There is one other line of testimony which cannot be ignored, although there is no room to enlarge upon its many-sided significances. That is the witness of the worship of the Church. The Christian man cannot offer his prayer, whatever may be his theological conception of Christ, without presenting it in the name of that Jesus who died on the Cross, and rose again, and is now at God's right hand. Prayer otherwise presented is doubtless heard of God, who is "sorry for our childishness," but it is not

truly Christian prayer. Christian prayer relies upon the High Priest within the veil, and all Christian sacrifice is laid upon God's altar, only through the supreme sacrifice on the world's high altar of the Cross. But an even more direct proof is to be found in the witness of our hymns. Our hymn-books have been compiled by believing men, who have had a keen eye, and an unfaltering love for chaste poetry, and for pure and rhythmic and measured music. But too often the simple Christian believer has been left out of account. The hymns of the ages are to be found in our hymn-books, but not in such numbers as they ought to be. The hymns which proclaim the significance of the Cross are often omitted that others of a less adoring passion, if of more literary grace, may find a place. The Christian heart takes its own way of asserting its faith and love. These deeply thoughtful and sometimes high-visioned hymns are left greatly unsung. The people demand that Jesus, the lover of men's souls, who died to make them good, shall be the name constantly on their lips, and they turn too often to other collections, where tawdry poetry and cheap harmony offend enlightened taste. They turn only because these hymns express the rapture which, like Memnon music, comes to their lips when they think of the Cross, and sing, "I'm redeemed, I'm redeemed, by the blood of the Lamb." They leave many of the lovely lyrics which chant the moods and aspirations of the soul to the choir.

One other item in this evidence needs no more than mention. That is the Sacrament of the Lord's Supper. A man may preach Christ, so as to touch upon the topics which he thinks are affecting men's

business and their bosoms, and may range over all the discussions of a daily newspaper, and yet seldom lead the people to the green hill far away. But he cannot stand at the Communion table, and take up the Bread and break it, and pour forth the Wine and drink the Cup, without—whatever may have been his words—preaching the Cross. At the Table we see the Cross.

That is what we need to-day, as in all days. No one need be charged with refusing the modern preacher a wide liberty in his dealing with every aspect of Christian truth, and every application of it, to the facts of life, to the obligations of the home and the social order, and of the State, and to the great, broad world of men in all lands, or to the certainties of death and the craving for the life to come. But if he attempts to proclaim Christ's message regarding any one of these insistent matters, he cannot, he dare not, fail to preach the Cross. If his dominating purpose be to win men to the faith and obedience of Christ, to the doing of the will of God, and to that baptism of the Holy Spirit, which is the indispensable source of blessing, he will never weary bidding men "behold the Lamb of God who taketh away the sin of the world" in the high day and hour of His sacrifice.

Chapter IX

THE KINGDOM OF GOD IN EVANGELISM

By

Rev. A. HERBERT GRAY, D.D.

When Jesus of Nazareth began His public career, the evangelist wrote of Him that He "came into the coasts of Galilee, preaching the Gospel of the Kingdom of God" (Mark i. 14). When the author of the Acts of the Apostles wished to describe in a sentence the last service Jesus rendered to His disciples after the Resurrection he wrote: "He was seen of them forty days, speaking of the things pertaining to the Kingdom of God." When Jesus Himself wished a general form of introduction to the various points in His parabolic teaching He found it in the expression, "The Kingdom of God is like unto." When He was moved to put into words one central and supreme command for those who would follow Him, He cried, "Seek ye first the Kingdom of God." And when He was giving His disciples a prayer for daily use, He put at the centre of it the petition, "Thy Kingdom come on earth as it is in Heaven."

In view of these facts, it hardly needs to be said that no one has understood Jesus who does not realise what He meant by the Kingdom of God.

No one is in a position either to accept or reject Christianity till in this matter he has learnt what the Founder of it was really offering to the world and demanding of men. No education in Christianity is other than fatally defective that does not centre round that which was the master thought of Christ. And, lastly, no evangelical presentation of Christian truth can be complete or true to the mind of Christ that does not give due prominence to this conception. Unless the preaching of Christ results in the production of men and women inspired by the vision of the Kingdom, and conscious that the power of God is available for those who seek to bring it in, the essential work of an evangelist has not been done.

But what did Jesus mean by the Kingdom of God? Some answer to that question, even though it be a very inadequate one, would seem to be needed before I can go further. I believe we make a true step forward if we paraphrase the expression into "a new social order based on God," or "a new type of civilisation centred in God." The word "Kingdom" was the only one which the speech of His day made available for Christ, but these paraphrases probably make His meaning more obvious to the modern mind. To a disordered and suffering world, for which many saw no hope, Christ proposed an utterly new way of living which would radically alter national, social and individual life. To a world that had tried to solve its problems by the sword, by mere law, by the power of money, by oppression and cruelty, and had utterly failed, He came with the declaration that by founding all life on God men might yet attain to victory.

Now this to begin with meant that though

Christ's message was always a message to individuals, it was not merely a message about individuals. It was a message about society. It was not merely a revelation of a way by which individuals might find peace and joy, it was a word of hope for the human race. It offered guidance for mankind in the age-long enterprise of making a success of our common life. It was relevant to the needs of nations, cities, social groups and families. To accept this Gospel meant to be at once delivered from a merely self-centred life, and just for that reason meant individual salvation. Those who repented and believed this word of life found themselves henceforth involved with others and committed to care about others' needs. In modern speech they inevitably acquired a social conscience. The reason why "saved" people are often quite useless for the cause of social progress is that they have received some other Gospel than the full Gospel of the Kingdom.

It is, of course, true that individuals can in a very real sense "enter" the Kingdom at any time. The full life of the Kingdom will never be lived by anybody until that Kingdom is fully here, but so soon as any one begins to live his own life in the Spirit of the Kingdom he has become a citizen of it. The Kingdom was "here" from the day when Christ appeared. It becomes more fully here through the advent of each new citizen. And yet the very essence of the experience which is described as "entering the Kingdom," is a deliverance from the small world of self-centred interests. Henceforth the man or woman who has so entered must be willing to be involved with the rest of the family of God, and must consent to a share of the burden of our common life. He or

she must suffer with all sufferers, feel ashamed with all sinners, and accept the Cross which consists in caring about the tangled problems of our corporate life. Evangelistic work has often been reduced to a very facile thing. It has consisted in persuading individuals to accept something for themselves. It has created a prejudice against itself, because it has led to the existence of people with a very narrow range of sympathy and a measure of rather mean content in the midst of a tortured world. But no man is really saved in the Christian sense whose interests are still self-centred, even though the chief of those interests should be his own spiritual state.

But more must be said about the meaning of the Kingdom. It is the Kingdom "of God," and that means of the God whom Christ revealed. We cannot understand the Kingdom unless we enter into that thought of God which Christ brought to the world and incarnated in His own life and person. The whole of the Christian view of God is involved in the Gospel of the Kingdom. Here as everywhere what supremely matters is the way in which men think of God.

Now the God whom Christ revealed is the universal Father who deals with His children only and exclusively by the method of love. For His Fatherhood all the distinctions we make among men sink into oblivion. He has made of one blood all nations of men. For Him there is neither Greek nor Jew, Barbarian, Scythian, bond nor free. He does not class men as masters and slaves—as gentry and commoners, etc., etc. He has no most favoured nation. No weakling by the wayside is beneath or beyond the scope of His love. Though the millions

of men be more than we can number, God never loses sight of the individual. In fact, we are all one family in God, and every one members one of another. To believe in the Fatherhood of God means also to believe in the most thorough way in the brotherhood of man, and to become a follower of Jesus means committing oneself to the setting up of a social order in which that brotherhood shall be embodied. It is this that makes the Gospel of the Kingdom so essentially revolutionary.

Our world to-day is torn and tormented by the working of age-long antagonisms based upon denials of our common brotherhood. We have allowed ourselves to become or to remain separated from one another by colour prejudice, by national aggressiveness and pride, by class distinctions, and by financial forces. Hence come all our serious problems from war to strikes. Our national and class rivalries bid fair to overthrow civilisation. Our whole house of life is endangered. But to accept the mind of Christ means to achieve a spiritual repudiation of the very roots and springs of all these evils. For the really Christian mind, racial and national rivalries disappear. In another man of whatever race or country a follower of Jesus will see simply a brother. He will escape from the humiliating dominion of class prejudice. Because he is in spirit a citizen of the Kingdom, he will cease to be a partisan. It so far as he is a true citizen, he will rise to the point at which he can love other men, and will refuse to cherish hate, or prejudice, or dislike. But for the ordinary man, born of a certain family, reared in a certain class, taught to exalt a certain nation, and imbued with colour prejudice, this

transition to a sharing of the mind of Christ does involve nothing less than a revolutionary change of mind and heart.

Further, the Kingdom of God is a Kingdom in which love takes the place of compulsion, and forgiveness the place of revenge. The whole military method of achieving results—even results that seem good—stands condemned by the Spirit of Christ, even as it is becoming discredited by the teaching of current history. Our whole body of inherited notions as to how to deal either with erring nations or erring individuals needs to be drastically revised if we are to think with Christ. In a world where all other methods of solving human problems have failed, it still remains to try the method of love and forgiveness which alone can bring us life. It is because Christ perpetually calls us to use that method that He is justly to be called our Redeemer. In moments of insight our politicians themselves tell us there can be solution of the problems of Europe unless and until there is a change in the spirit of European peoples. There is a way forward through generosity, forgiveness and mutual consideration. There is none on the old traditional lines. The method of the Kingdom is the only one which can save civilisation.

Surely, then, it may be said that nobody has in truth accepted Christ in whom this revolutionary change of mind and heart has not been effected. No one is serving the Kingdom in whom traditional prejudices and exclusive sympathies are not being broken down by the Spirit of Christ.

And this has a very vital bearing on the work of Evangelism. Experience shows that it is very possi-

ble for men to take home to themselves a message concerning forgiveness, and to enter on a life delivered from some old sin, and yet to retain in other respects their old mental attitudes. People who describe themselves as "saved" are often found still full of revengeful feelings, and still believing in methods of force and violence in handling the world's affairs. Many of them remain full of class prejudice. Thousands of them almost eagerly retain colour prejudice. And thus the Churches composed of such people fail to maintain the witness of Christ, and are found wanting by the world in its great hours of need. (Probably the most outstanding act of apostasy of which the Churches of Britain have been guilty during recent centuries occurred at the time when the discussions leading to the Treaty of Versailles were in progress. What the world supremely needed then was a spiritual impulse which would have made it willing to trust in forgiveness, generosity, and love. But our Churches were unable to supply that impulse.)

But the root of all the trouble lies in the fact that the Churches have been recruited by an Evangelism which offered to men something far short of the full Gospel of the Kingdom. That evangelism has made it seem far too easy a thing to be a Christian. It has encouraged men and women to try to live through life on the basis of one spiritual experience without following it up by a learning of Christ. It has concealed the Cross which disciples must always carry. It has not even in all cases made it plain that a real surrender of self is the first condition of discipleship.

But now it will be asked even by those in general

sympathy with what has been said, "What use can be made of this great conception of the Kingdom in the immediate work of Evangelism?" Is it not true that the evangelist, confronted by ordinary men and women, must address himself to their immediate needs, and are not those immediate needs firstly the need of some spiritual power whereby to conquer temptation, and secondly the need of personal contact with God to lift them out of depression and heart hunger? Does not talk about the redemption of the world leave people quite cold who are meantime tormented by their own needs? Are not most people in whom Christian interest has not yet been awakened quite indifferent to the question of how social and international problems can be solved? What is the use of preaching the Kingdom to poor souls whose lives are being ravaged by bad temper, or jealousy, or drink, or vain ambitions, or impure habits?

I wish frankly to recognise that there is a great deal of cogency in this contention. It must be the way of the evangelist, as it was Christ's own way, to take individuals as he finds them, and to seek for each that word of life which will meet the need of each. The Gospel is an infinitely adaptable thing, even as the needs of real people are infinitely varied. And, no doubt, many of the people any evangelist addresses are not yet ready for the full Gospel of the Kingdom. Many of them will make no forward step until they have come to know that the power of God can break their individual bad habits, or that the love of God can irradiate their darkened lives and bring new joy to their hearts. The first instinctive word of the evangelist to many will be a

word about the Father who waits to redeem and comfort them by His love.

But no true evangelist can stop there. The claims as well as the offers of our common Father have to be presented. And the claim of our Father is that we "seek the Kingdom." He is our common Father, and no one truly accepts that Father who does not also accept those who are His brethren in the family of God. No one may truly have the love of God as his private possession. Any real acceptance of it involves self-devotion to the cause of the Father, and that is the cause of the Kingdom. Further, as a plain matter of experience salvation either from sin or from sorrow is not independent of the service of others. What keeps the delivered sinner safe is a new life in which he gives himself to new activities for the common good. What establishes any one's joy in God is expressing that joy in everyday work of loving other people. In no other atmosphere than the atmosphere of such love does the soul continue to grow. The results of much evangelism in the past have been so disappointing as to be almost heart-breaking. Movements of revival have passed over our cities, and have seemed at the time to be very real. But after two years it has often been almost impossible to detect any remaining influence from them. The flicker of light that had appeared in many souls would seem to have gone out leaving only the old darkness. This is partly due, no doubt, to the fact that movements of revival need to be followed, but are not followed, by long and careful disciplinary training of converts. Conversion at its best is only a beginning, and all of us need to be long at school if we are to become true dis-

ciples. But the failure of evangelistic movements is also due to the fact that those influenced by them have not been called on to an acceptance of the Kingdom of God as the central interest of their lives. Thay have been left complacently rejoicing over their own experiences, and have not been called to a whole-hearted devotion of themselves to the purposes of God.

And yet even this is not all that has to be said about the matter. If there are many who must needs be spoken to first of all about their own needs, there are also many people of another class who have been in the past left entirely untouched by the message of the evangelist. They are the people who so far as their own lives go are fairly content, but who do care, and care intensely, about the sorrows and confusions of the world. Many of these are the generous and high-spirited people of our day. They care about neglected children, about the human waste involved in industry, about young men and women to whom comes no opportunity for bodily fitness or intellectual awakening. They resent the wrongs of women. They realise the sordidness of much modern life. Especially since the war they have become aware of the larger problems of the world, and they care intensely about finding a solution for them. For them no religion seems really of the first importance which does not offer to the world a way out of its present confusions. They are not interested in the preaching of the ordinary evangelist because he seems to invite them to an anxious fussing about themselves which would be alien to their present mood. They are not attracted by Church services which summon them to acts of devo-

tion. They rather resent the amount of emotion which characterises religious gatherings in general. But they are waiting for a religion which will give them a clear lead in the matter of rebuilding civilisation. They have in them the capacity to surrender themselves generously to the demands of a practical call such as that. They represent an enormous amount of latent efficiency and devotion.

The Churches in the past have very often failed to secure the allegiance of such people. But they are waiting for the real Christ. His summons to the adventure of the Kingdom is one that kindles their hearts. They want a Leader who means to rebuild the world. They even want a Leader who will uncompromisingly demand their all. And for them the Gospel of the Kingdom in all its exactingness is the only message to which they will respond. An evangelism that does justice to that Gospel wins many of them at once. When they see the real Christ they are glad to follow. Until our evangelism can recruit these people to the standard of Christ, we shall go without many who ought to be and might be the stalwarts in the Christian army.

I have repeatedly said already that one of the great mistakes of the evangelical preaching is that it tends to make the acceptance of Christ too easy and too small a thing. It has often failed to sound the uncompromising and exacting notes in the summons of Christ. But this mistake can hardly be repeated by those who try to preach in its fullness the Gospel of the Kingdom. "If any man would come after Me," said the Founder of that Kingdom, "let him deny himself, and take up his cross, and follow Me." When that plain condition of discipleship is

adequately dealt with men and women may stand appalled. They may hesitate before a challenge that is so unyielding. Many may go back and refuse to walk with Him. But those who do follow will be under no delusions. They will realise that nothing less than the giving of one's all makes one of any use to the Kingdom. The religion that will come to be theirs will be a great and august matter. It will have that note of sternness in it without which no cause can long hold the full allegiance of mankind. And for that reason also those who accept it may come in time to taste of that high joy of the Lord which comes only to those who carry a cross.

I do not think that an Evangelism which does full justice to the message of the Kingdom is likely ever to have outwardly impressive results. It does not move men in masses. It does not count converts by hundreds. But the men and women who at last do accept it with full sincerity belong to the authentic succession of those who are strong in Christ because they have given themselves without stint.

I have only one last point left in view of the necessary limitations of this chapter. Any real experience of the ways in which men and women react to Christian truth, and any prolonged experience of the development of individuals must, I feel, establish the conviction that all the aspects of Christian truth are in life vitally related to one another. I have already implied that those who are won by an individualistic appeal fail of finding the fulness of the life that is in Christ unless they go on to realise and accept the social compulsions which Christ would lay upon them. But I am equally clear that those who make a beginning in the Christian life as would-be builders

of the Kingdom seldom go very far before finding that they must needs make theirs other aspects of Christian truth also.

It is for many an easy thing and an inspiring thing to set out with Christ. The prospect of being allowed to help in the building of a new and better world makes the blood of many tingle. All that is generous and enthusiastic in youth glows over such a prospect. But the world is a "tough fellow," as Luther said. In actual experience it turns out very difficult to change the world. The unchristian conventions are deeply embedded in human life, and the open foes of Christ are many and strong. Under the strain of the campaign the fervour of many evaporates. Victory does not come quickly, and to be patient and persistent is a far harder thing than to be eager. Most men and women find ere long that their personal resources are insufficient. After a few failures they begin to doubt themselves, and then very possibly and very often to conclude they were at first carried away by an idealism too high for the real world. At least it is plain to them that if they are to help to change the world they themselves must first be changed.

And then nothing will avail for them but a personal experience of the power of God to sustain His children. "They that wait upon the Lord renew their strength." But that is a spiritual secret, of which many have no knowledge when they first set out to seek the Kingdom. Unless at this stage they learn thus to wait on God their careers as Kingdom-builders are soon over. If they do not learn it, they join the ranks of the weary cynics who, with disillusioned eyes, look back in half confessed shame to

the days when they once believed that the Kingdom might come.

In other words, those who accept the Kingdom of God as a divinely given social ideal come to a point when they must make their personal response to a personal God or they avail nothing. This may mean a difficult and distressing phase of experience. A good deal of personal humiliation may have to enter into it. It will mean that we have to be willing to see ourselves as God sees us, and to face the shame that comes with that vision. "Oh, I see I am no good," is the characteristic modern cry of people at this stage. But that cry is the prelude to better things. Only when we have learnt that without God we are indeed "no good," are we ready at last to learn how possible it is to lean on Him in personal communion and so to become His instruments for doing His work.

If to make this discovery is to learn the reality and the freedom of the Grace of God, then I may express my point by saying that those who begin by desiring the Kingdom without any thought of themselves must needs go on to learn the truth of the Gospel of the Grace of God if they are to endure unto the end.

In other words, it is through the whole Gospel, and only through the whole Gospel that men are saved in any true and noble sense.

Chapter X

THE PRESENT OPPORTUNITY FOR EVANGELISM

By

Rev. E. ALDOM FRENCH

There is one most serious danger in considering the subject of this chapter, although that task is the plain and manifest duty of all who love Christ and care for the salvation of their fellow-men. No one can make even the most cursory examination of the situation without being compelled to recognise that the opportunity for Evangelism to-day is well-nigh, if not absolutely, unprecedented. Never before was it possible for the Church to exert her influence upon so vast a scale or to touch so many different lands and peoples, nor in any other age has she had such mighty forces co-operating with her and preparing the way for her message. Indeed, it would almost seem as if all the events of the time were conspiring together to demand and foster a revival of religion and the extension of the Kingdom of God throughout the world. But the peril is lest men should be tempted to think that these things of themselves will secure the result, and that there is no need for any desperate effort on the part of the Church or drastic reform of her ways. Nothing, however, could be

more disastrous than the general acceptance of that idea, which would inevitably be followed by disillusionment, reaction and despair. God never saves men except through the work of other men, since in the economy of His grace He uses the saving of others for the discipline and perfecting of them that are saved. Moreover, the very characteristic of the present opportunity is that if it be not seized by the sacrificial and daring determination of the followers of Christ, it will make instead for the death and destruction of the spiritual and moral interests of the world. The Church alone can determine this vital issue—an overwhelming responsibility shared by every one of its members, even the humblest. A careful consideration of the situation is therefore a duty.

The greatness of the present opportunity for Evangelism is shown by the fact that, as the signs of the times bear witness, Christ is evidently calling His Church to a great Evangelistic effort and waiting to bless it with the baptism of power.

For the outstanding fact of to-day is that the world is passing through the most momentous and far-reaching crisis of its history. Save only for that hour when Christ was born, and that other when He rose victorious over the grave, this is the most fateful of all times, and the thoughts, ideals and relationships of all classes in all nations are being revolutionised. Now the claim of the New Testament is that Christ is on the Throne, and that these crises of history are His creation—that He controls and guides them for the purposes of His Kingdom and tests the loyalty of His Church by her co-operation therein. He Himself said, "The sun shall be dark-

ened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken. . . . And they shall see the Son of Man coming on the clouds of heaven with power and great glory." These phrases are symbols of a vital turning-point of history when the prevailing order is shaken to its foundations, the principles that have been its guiding light fail, and society is re-fashioned into some new shape and form. Christ declared that to be evidence that He Himself is "nigh, even at the door." And He bid His disciples "watch"—be alert to recognise and use the opportunity. The immediate reference is to the Fall of Jerusalem and the destruction of its Temple. "Verily, I say unto you, this generation shall not pass away till all these things be accomplished." And as we now see, He undoubtedly came then in power, for that event signalised the liberation of Christianity from the swaddling clothes of Judaism, and assisted to make it the faith, not of one nation, but of all mankind. And the significant thing is, that history has shown that its future was bound up with the Gentile world. The writer of the Book of the Revelation made the same claim that Christ is on the Throne. He was writing to men faced with the demands of the Imperial idolatry of Rome, that embodiment of antichristian principles, the persecutor of the Church, already becoming drunk with the blood of the saints. And he proclaims her inevitable doom and the substitution of a better order, the new Jerusalem coming down out of heaven from God. He hears "a mighty voice saying, 'Fallen, fallen is Babylon the great.'" He sees Christ opening the seals of the Book of Destiny and letting loose the

forces of pestilence, famine and civil convulsion that were to lead up to that consummation of judgment. But the witness and work of the Church were also essential, and the Apocalypse opens with a vision of the Risen Lord in the midst of the seven golden candlesticks, rebuking, correcting, preparing, encouraging His people, whose martyrs' blood in fact became the seed of the new and nobler Christian era. And to-day mankind has reached a still greater crisis. Not only an Empire and a Continent, but all the families of the earth are being affected. The common people everywhere are demanding the fullness of life as their birthright, and the millions of the East and of Africa are claiming a share in the government of the world, the abolition everywhere of the colour bar, and the recognition of the equality of all men of all nations. Is not Christ on the Throne still? Is not this crisis His work? Does it not show the leaven at work of His principles who died for every soul of man? Is it not remarkable that the Nationalist Movement in India has been compelled in its own interests to recognise the outcasts? And yet, can Christ's principles be separated from Himself? Will not disaster come unless He is owned as absolute Lord and Master? Foreign missionary work must therefore receive a new and mighty impetus: but adequate resources for that advance depend upon a victorious evangelistic movement at home. Is it not clear, then, that Christ is striving to inspire His Church to undertake the adventure, and waiting to bless and prosper her in so doing?

Further, in this great struggle for the soul of the world, the English-speaking nations occupy one of

the chief strategic points. By modern developments of the means of transit and communication (telephone, telegraph, aeroplane, and multitudinous other inventions), the bonds which knit mankind into one living body are being woven ever more closely. A great event which occurs anywhere is almost at once known everywhere. And an old time Revival of Religion in Great Britain, at the heart of the world's greatest empire and the very nerve ganglion of its life, would have incalculable effects. Its citizens visit all lands, its streets are frequented by representatives of all countries, so that a flood-tide of spiritual power would find ready channels to reach to the most inaccessible races. It is significant that at this hour the evidence of the universality of the appeal of Christ is steadily accumulating. The death of King Khama, a Life of Christ by an Italian anarchist, the publication of *A Gentleman in Prison*—the life story of a Japanese criminal in the prison at Tokio, won for Christ by English ladies—are but a few straws that show the way the wind of grace is blowing. And all this means that the seed sown by Evangelism to-day will produce a harvest of not thirty-fold, nor even sixty-fold, but an hundred-fold. That fact adds enormously to the responsibility of a decision for or against Christ on the part of even the least influential, and is a consideration at once appealing with peculiar power to the modern conscience and strengthening the conviction that Christ is calling His Church to a new advance.

Another fact which points in the same direction is that for a long *time past God has been quite evi-*

dently preparing the way for another great revival of religion.

No powerful spiritual movement is ever sent by Him unheralded and alone. "Elias must first come." Christ Himself had John the Baptist as a forerunner. And the great Evangelical Revival in the eighteenth century was not an unrelated occurrence; before the Wesleys came many workers had been building in the desert a highway for God. As the Archbishop of Canterbury reminded the Wesleyan Methodist Conference at Bristol, John Wesley was ordained to the priesthood at a time of "gigantic prowess in English theological thought," and "the incomparable forcefulness of the message borne by the great English evangelists depended far more than they knew upon the contribution which those master theologians had just been making to the common good." There were also droppings of the shower in the New England Revival associated with the ministry of Jonathan Edwards, for the safeguarding and guidance of which he wrote his great book on *The Religious Affections*. To-day we have the same promises, the same signs, the same encouragements. The creed of the Church once again has been restated and re-established in the light of the new knowledge of the modern Renaissance. Revivals, too, however sporadic and limited, have been breaking out all over the world from Korea to the Far West. Sixty years ago it seemed as if Great Britain were on the verge of apostasy. The publication of Darwin's *Origin of Species,* and the application to the Holy Scriptures of the principles of secular historical investigation created a panic. But God raised up scholars and teachers whose work has

transformed the outlook, and the very discoveries which seemed to imperil the faith have been made the foundation of a more powerful apologetic and a truer and more confident theology, and have given the preacher an appeal to the modern mind and conscience. Even the man in the street is dimly conscious of the change, and Mr. Blatchford himself has confessed that materialism as a theory is dead. Once again the word of the Prophet has come true: "And the multitude of all the nations that fight against Ariel . . . shall be as a dream of a night vision . . . as when a hungry man dreameth, and behold he eateth, but he awaketh and his soul is empty." That does not mean that there is no longer need for apologetic work, nor must it be forgotten that there is peril as well as gain in the change. John Stuart Mill once said, "The fatal tendency of mankind to leave off thinking about a thing when it is no longer doubtful is the cause of half their errors." The sceptical attack of the last generation at least kept alive an interest in religion, and to substitute indifference for unbelief would be a Pyrrhic victory. But the appeal to the conscience abides, and that is always the essential, for with the heart man believes unto righteousness.

It is, therefore, all the more illuminating that the events of the time have brought an unanswerable demonstration of the sinfulness of human nature, and of the truth that the real problem of the world is not intellectual but moral.

Surely never before were the disguises and excuses stripped from the souls of men and their ghastly hidden secrets laid bare in the sight of heaven and earth as by the last decade in Europe.

The modern mind had scoffed at the idea of the seriousness of sin, and treated the burden on the back of Bunyan's Pilgrim as the creation of sheer morbidness. And then this same modern mind brought the Great War to birth and became guilty of the most diabolical atrocities the world has ever known. At first, it was generally agreed that the fault lay with the Kaiser and the German people. For ourselves, in that hour of patriotic devotion men (even the vicious and criminal) rose by the thousand to the sublimest heights of heroism, until it was even claimed that human nature has in itself the power of regeneration, and needs no other Saviour. But the aftermath of the war has arrived, the German power is broken, yet ambition and strife are still with us, and heroism has given way to self-seeking. Dr. Watkinson has told us of scientists who have succeeded in grafting the portion of an insect upon the body of another in its pupa state. The vivisector may take the pupa of a butterfly and insert it into the pupa of a spider, and there results—"A passion for the sunshine and a love of darkness. A longing for roses and a thirst for blood demanding inconsistent satisfaction. A creature perplexed within itself, afraid of itself, devouring itself." The life of that abortion is a picture of man's soul. Man's righteousness is unstable, his goodness is as the morning dew. Civilisation, therefore, will never be safe until men have become what Dora Greenwell called "hardened in goodness," and for that they need Christ.

With the demonstration of the need of a Saviour there has come in a terrible fashion the

discrediting of the faiths which many had attempted to substitute for Christianity.

A generation ago science and education were hailed to be the true deliverers of men. We have found however in experience that divorced from faith they have become the handmaidens of the most appalling devilry. Others built their hopes upon a happy reconstruction of society or political reform. But some of the advocates of these policies, upon their accession to power, have become as tyrannical as the rulers whom they replaced. We know now, too, that punishment is a reality, and that a terrible doom falls upon nations when they turn their back upon God. The modern mood has been to treat judgment as a fiction and the punishment of sin as immoral, but it is certainly clear to-day that life is no mere picnic, and that temptation cannot be reduced to nothing more than a gymnastic of the soul where the uttermost risk is a mere bruise or wound.

All these considerations show then that the need for Evangelism to-day is more urgent, God's call more insistent, the facts the preacher can use more impressive, and the opportunity therefore greater than in any generation before.

Nevertheless, the task is not more easy. The sin which is still in men's hearts makes them reluctant to hear the voice of God. The improved means of communication and the multiplied inventions, which are assisting in the carrying of the Gospel to the ends of the earth, are also bringing from all quarters a thousand new subjects of interest which absorb man's attention, and fill his life with distractions until he is able to live without God, and be unconscious of his loss.

The situation therefore demands that Evangelism to-day must adopt desperate measures—though desperate is not the same word as sensational.

The great evangelists have always been desperate men. Wesley, with his open-air preaching that seemed to his contemporaries to be almost blasphemy; Moody, William Booth, George Fox, and a multitude of others, adopted methods that startled and shocked the people of their time. It is the earnestness of desperation alone which rouses the conscience from its slumber, and it is the conscience and not merely the mind that must be reached. Now the desperation of the evangelist is what so often offends the critic. He claims to-day that it is due to an attempt to move men in the mass, and that the modern world which has been subjected to the individualising effect of education requires a faith of another type. Conversion itself he interprets as a moral weakness, the product of the psychological influence of the crowd. The fact is, however, that very few people are living in the modern world. Amongst the millions of men and women on the face of the earth now all the different stages of civilisation through which mankind has ever passed are represented. Only a select few in a small minority of countries possess culture. Further, as Dr. W. S. Bruce has pointed out, "one can never escape social contagion." The theatre, the political meeting, the society drawing-room, even the rationalist movement itself are all subject to hypnotic suggestions. The disciples whom Christ called to be fishers of men were accustomed to use not the rod and the line but the drag net on the Sea of Galilee. And He Himself said, "The Kingdom of Heaven is like

unto a net, which was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." The Revival we need to-day must certainly include the recovery of the old practice of individual dealing and personal evangelism, but the simultaneous appeal to men in the mass will arrest attention, and create the atmosphere which makes such work possible.

The most successful appeals to the culture of our time have been made by men like Henry Drummond and the leaders of the Student Christian Movement, who have dealt with University men as a class—that is, in the mass. We must try to reach men along every avenue of approach.

What, then, are the measures to be adopted?

How shall we find the secret of winning men for Christ? There is none, save the old secret of the Baptism of Power, which the Master bade His disciples seek. What is that power?—Love. But what is Love? Harold Begbie has claimed that the explanation of William Booth's colossal influence was that he showed this age what love really means. "No word in the language of men is more misused, more misunderstood, and more unrealised than the word love. By which we mean that it is the most difficult thing in the world for one person to love another; that the ocean which separates affection from love is all but infinite, and that to stop short at affection either in the domestic or the religious life is to live completely outside the revelation of God." "Were a single drop of what is in my heart," said St. Catherine of Genoa, "to fall into hell, hell itself would be changed into paradise." Other men

walked the streets of the East End of London and gazed on the tracks of sorrow with unseeing eyes; but William Booth really saw them, until the misery and the evil became a very fire in his bones, and to save the people, he was prepared to sacrifice everything except the Gospel, without which they could not be saved. Not all desperate measures, however, are measures of love. Christ who said, "Go ye, therefore, and make disciples of all the nations," also said, "Woe unto you, scribes, Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he has become so, ye make him twofold more a son of hell than yourselves." It is quite natural to want men to accept our views and to join our organisations; it is another thing to love them. Love is the one thing needful. It is well known that to-day the people will not readily come to the Churches—they have never readily come in any age. But they are in the streets and in their homes, and we can follow them there with the Gospel. How are we to present that Gospel so as to win them? Love at last will show us the way. The man who is desperate and determined at all costs to win men for his Lord will try one experiment after another, until at last either the desperation or the method will make men feel that he loves them, and lead them to see in his love the love of God.

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